An Introduction to Methodology for Study of the Qur'ān

ANSĀRĪ MEMORIAL SERIES

AN INTRODUCTION TO METHODOLOGY FOR STUDY OF THE QUR'ĀN

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Dedication

If you have not been reciting the Qur'ān
(in Arabic) regularly from cover-to-cover,
and if, after having read this book,
you now make a sincere effort to do so,
then this book is dedicated to you.

A journey that is constantly repeated

"A man enquired: "O Allah's Messenger! which action is most liked by Allah? He replied: '(the action of) him who finishes a journey and then embarks on a journey".
Darimi has added to this Hadith in his Sunan, the following: "It was asked as to what was the meaning of finishing a journey and undertaking another? (To this) he replied: 'A possessor of the Qur'an recites it from its beginning to its end, and when he finishes, he returns to the beginning (to finish it again), …'"

(Sunan, Tirmidhi)

Contents

Preface

Methodology for the Study of Dajjāl the False Messiah was meant to be included as a chapter of my book on *Dajjāl.* However I realized that it was too long to function as a chapter, and hence I had to remove the material that was specific to *Dajjāl*, and then publish it as a separate book altogether: *An Introduction to Methodology for Study of the Qur'ān.* I have no regrets in doing so since it was my desire that this be my last effort at teaching basic methodology for the study of the *Qur'ān*. I have done no more than offer an introduction to that methodology. Those who wish to do so, can search for books which teach the subject comprehensively.

The 'Introduction' to the religious thought of the distinguished Islamic scholar, Maulānā Dr. Muhammad Fazlur Rahmān Ansārī (1914-1974) contains important information and analysis on methodology which complement the text of this book. Readers are advised to carefully read that 'Introduction' to his religious thought in order to enhance their understanding of the

subject of this book. It is located in Appendix 1 of the book. Indeed most of what is explained in the text itself on methodology has come from him, and it is he who should have written this book. I wish I had an introductory book such as this to study when I was his student and I was just beginning my study of *Tafsīr al-Qur'ān*. Had he written it, I have no doubt that it would have spurred me on to a faster and more productive effort of study of the Holy Qur'ān.

Allah Most High declared that He sent down the *Qur'ān* in the Arabic language in order that it might provoke a people to *think* (Qur'ān, Yūsuf, 12:2), and hence to *study* the Book with the rational faculty. Most translators of the *Qur'ān* admit that it cannot be translated to another language. (See Muhammad Asad's essay entitled: *Can the Qur'ān be translated?* Published by the Centre Islamique, Geneva. 1964). Rather, the most that can be achieved in a translation is an approximate rendering of the meaning of the miraculous Arabic text. For this reason we always quote in this book, the actual Arabic text of the *Qur'ān* which has been preserved unaltered for close to fifteen hundred years, and having done so, we then offer an explanatory translation with our explanatory comments (always carefully enclosed in brackets). We have done so in order to facilitate the proper *study* of the *Qur'ān*. References for quotations from the *Qur'ān* are always provided below the translation of the Arabic text as follows: first the name of the *Sūrah*, then the number of the *Sūrah*, followed by the verse number; *e.g.*, (Qur'ān, al-Baqarah, 2:21; Qur'ān, Yūsuf, 12:2; *etc.*). We sometimes quote only a relevant *part* of the text of a long verse of

the *Qur'ān* since, to do otherwise would unduly increase the size of the book. Readers can access the entire text of such verses if they log on to the website: www.islamicity.org/quransearch

Finally, I wrote most of this book in the month of Rabī al-Thānī 1437, while on a brief visit to the city of Geneva in Switzerland, in order to participate in a seminar on 'Preparing for Nuclear War'. I gratefully acknowledge the kind assistance provided by Mushtaq's Food Machinery of UK which made my travel to Geneva, as well as my stay in Geneva, possible. I also gratefully acknowledge Kamal Ahmad Musa's beautiful work in the cover design of this book. He is from the Holy Land (Palestine). Finally I also acknowledge the kind assistance of my dear student from Singapore, Hasbullah Bin Hithayathulah Shafi'iy, who assisted me in many different ways, including locating several *Ahadith*. May Allah bless them all for their kind assistance. *Āmīn*!

Imran N. Hosein
Geneva
Rabī al-Thānī 1437; February 2016

Ansārī Memorial Series

The Ansārī Memorial Series of books is published in loving memory of *Maulānā* Dr. Muhammad Fazlur Rahmān Ansārī (1914-1974) who was a *Sufi Shaikh* of the *Qāderiyyah Sufi* Order, a philosopher, an outstanding Islamic scholar of the modern age, a roving missionary of Islam, and my teacher and spiritual mentor of blessed memory. My love for him, and my continuously increasing admiration for both his Islamic scholarship as well as his philosophical thought, more than 40 years after his death, is such that I cherish the very dust on which he walked.

I began writing the books of the Ansārī Memorial Series in 1994 while I was still resident in New York, and functioning as Director of Islamic Studies for the Joint

Committee of Muslim Organizations of Greater New York. I started the Series of books in *Maulānā's* honour because I wanted to offer a gift to my teacher on the 25th anniversary of his death. The first six books of the Series were launched in the *Masjid* of the Muslim Centre of New York in Flushing Meadows, Queens, New York, in 1997, and in the years which have since passed, many more books were added to the Series. A complete list of books in the Series can be found at the end of this book.

The latest book in the Series, entitled *From Jesus the True Messiah to Dajjāl the False Messiah – A Journey in Islamic Eschatology*, promises to be the most difficult and challenging of all. The subject is both difficult and challenging because, among other things, it takes a scholar directly inside the Zionists' hornet's nest, and as a consequence there are few scholars who are prepared to risk writing or speaking on this subject. But let us recall that the blessed Prophet (صلى الله عليه وسلم) said:

فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

"One learned (scholar) is harder on Satan than a thousand worshippers".

(Sunan Ibn Mājah)

Hence scholarly books and lectures on *Dajjāl,* whose *Fitnah* (evil) is described by Prophet Muhammad (صلى الله عليه وسلم) as greater than that of Satan, will surely be a means through which our readers would be able to identify true scholars of Islam. I pray that my humble pioneering book on *Dajjāl* might pass the test of scholarship, and if it does do so, *Insha' Allah*, that it might encourage the learned scholars of Islam of the modern age to also address this important subject.

I recognize the subject of *Dajjāl* to be the ultimate test of Islamic scholarship, and that implies that it constitutes the ultimate test of methodology for study of the *Qur'ān* and for assessment of *Hadīth.* I am convinced that only an authentic *Sufi* scholar can write credibly on the subject of *Dajjāl,* because only he has the proper methodology for the study of the *Qur'ān* and the assessment of *Āhadīth,* the *Sufi* epistemology of spiritual insight with which to interpret religious symbolism, as well as the tangible vibrating spiritual bond with *Nabī Muhammad* (صلى الله عليه وسلم), which are all indispensable for penetrating the subject; and this is why I have to devote attention to the religious thought of *Maulānā* Ansārī, the authentic *Sufi Shaikh*. I could never have written my book on *Dajjāl* without the benefit of his religious

thought. The methodology of the scholars of 'Islamic Modernism', of the *Salafi*, *Shia, Deobandi, Brelvi* or of a *Tablīgh Jamaat*, for example, will not allow a scholar whose primary identification is with those sects, to successfully penetrate the subject of *Dajjāl*. I invite them, gently so, to prove me wrong.

I met *Maulānā* Ansārī for the first time in 1960 in my native Caribbean island of Trinidad when I was just 18 years of age. I had done some studies in science, and I was quite surprised to learn that a *Maulānā* (an Islamic religious scholar of a very high rank) would be visiting Trinidad from Pakistan, and that he would lecture at my Montrose Village *Masjid* on the subject of 'Islam and Science'. (The *Masjid* was subsequently named after him as *Masjid al-Ansārī*.) My response to the news was quite skeptical, since at that young age I knew of no possible link between Islam and science.

On the night of the lecture he astonished me with his scientific scholarship, as well as with knowledge of Islam of which I was hitherto quite ignorant. I was surprised to learn that the *Qur'ān* had, time and again, appealed to 'observation' and to 'inductive reasoning', and hence to what is today called 'scientific enquiry', as the method

through which one should seek to penetrate and understand the reality of the material universe. I was also surprised to learn that knowledge which had come to the world these last few hundred years from some of the discoveries of modern science, such as in embryology, had already been present in the *Qur'ān*.

I was even more surprised when *Maulānā* lectured at Woodford Square in the capital city of Port of Spain, on 'Islam and Western Civilization' before an audience which filled the large Square to capacity, and with the Oxford University–trained Prime Minister of Trinidad and Tobago, Dr. Eric E. Williams, sitting on the platform beside him. Dr. Williams had himself already dealt a severe blow to Western Civilization in his PhD thesis at Oxford entitled *'Capitalism and Slavery'*. The learned Prime Minister was clearly impressed by *Maulānā's* scholarship as he dissected the godless pagan foundations of a barbaric and oppressive civilization that had arrogantly and deceptively presented itself as the best that the world had ever experienced, and would ever experience.

Maulānā's dynamic Islamic scholarship, and the spiritual impact of his magnetic *Sufi* personality, changed

my life. He inspired me to such an extent that I, also, wanted to become a scholar of Islam. By November 1963, and at the age of twenty-one, I became a student of *Al Azhar* University in Cairo, Egypt, which was the most famous institution of higher Islamic learning in the world. But I could not find in *Al Azhar* University the dazzling Islamic scholarship to which I was exposed three years earlier in *Maulānā* Ansārī. The scholars of *Al Azhar* appeared to me to have been stuck in time, and could not compare with *Maulānā* in their scholarly understanding of the reality of the strange and challenging modern age, nor in their capacity to offer an Islamic response for example, to challenges posed by the modern scientific and technological revolution, the feminist revolution, *etc*.

I left Egypt and travelled to Pakistan in August 1964 to become *Maulānā's* student at the Aleemiyah Institute of Islamic Studies in Karachi, and that was the best decision that I have ever taken in life. (The Institute still exists to this day at the Islamic Center in Block B of the Karachi suburb of North Nazimabad.)

I remained his student until I graduated from the Institute seven years later in 1971 at the age of twenty-nine with the degree of *Al-Ijāzah al-'Āliyah*, and returned

to Trinidad. I never met him again in life, since he died three years later in 1974 in Pakistan at the age of 60.

There are many things about *Maulānā* that I would love to write and to record for history, but by far the most important of all aspects of his rich and multi-faceted life was his religious thought, and that is what I have attempted to explain in my brief essay on the subject. It was crucially important for me to do so, not only because his exceptional scholarship offers some assistance for modern Islamic scholarship to extricate itself from its present sorry and miserable plight (one cannot find a single prominent Islamic scholar today who dares to declare the present paper-money monetary system to be bogus, fraudulent and *Harām*), but also because his scholarship has played such an important role in guiding and assisting me in writing my pioneering book on *Dajjāl* the false Messiah, which is the latest book in the Ansārī Memorial Series.

Let me also explain that my essay does not provide a comprehensive description of *Maulānā's* religious thought. However it does provide a sufficiently adequate description of his thought for the purpose of introducing him to the gentle readers who are advised to also study

his master-piece on the *Qur'ān* entitled *The Qur'anic Foundations and Structure of Muslim Society* (in 2 vols.). Our essay on his religious thought can be found at Appendix 1 of this book.

Introduction

> "And when the Qur'ān is recited unto them, why do they do not fall down in prostration?"
>
> (Qur'ān, al-Inshiqāq, 84:21)

The *Qur'ān* declares that it is the revealed Word of the One True God, and Prophet Muhammad (صلى الله عليه وسلم) identified the *Qur'ān* as the miracle which had come to the world through him. Is that claim of the *Qur'ān* true, or is it false?

Anyone can read the *Qur'ān*, but someone who has not as yet responded to the above question must first do so before he or she can embark on a study of the *Qur'ān*. Those who have not as yet taken a decision to either accept, or to reject the claim of the *Qur'ān* that it is the

revealed Word of the God of *Nabī Ibrāhīm* (Abraham عليه السلام), may read with benefit the chapter on Credentials of the Qur'ān, located in Chapter One of this book.

The fate which awaits those who reject this claim of the *Qur'ān*, is the same as that which awaits all those who rejected the *Taurāt* (*i.e.,* Torah) that was revealed to *Nabī Mūsa* (Moses عليه السلام), the *Zabūr* (*i.e.,* Psalms) that were revealed to *Nabī Dāūd* (David عليه السلام), or the *Injīl* (*i.e.,* Gospel) that was revealed to *Nabī 'Īsa* (Jesus عليه السلام) for these Books also, were the revealed Word of the One True God.

This book is written to guide those who have accepted the *Qur'ān* as the revealed Word of the One True God, and who now want to respond to His repeated plea, in *Sūrah al-Qamar* for example, to *study* the *Qur'ān*. This plea is *repeated no less than four times* in that *Sūrah*:

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ﴾

"We have indeed made this Qur'ān easy to study and to understand: who, then, is willing to study it, learn from it and be admonished by it?"

(Qur'ān, al-Qamar, 54:17, 22, 32, 40)

It should be clearly understood that those who believe that the *Qur'ān* is the Word of the One God, and yet fail to recite and to study the *Qur'ān,* will certainly pay a price one day for that neglect of Allah's Holy Book. They can begin paying that price as soon as they die and are buried in their graves, and the angels then appear to question them in the grave. Before the questioning can begin in the grave, they will have to answer some preliminary questions through which they will be identified. Such would be the questions: Who is your God? Which *Nabī* (*i.e.*, Prophet) did you follow? *etc*. If a Muslim were to answer that he followed *Nabī* Muhammad (صلى الله عليه وسلم), then it would imply that his Book is the *Qur'ān*, and it is by that Book that he would be judged. What will that hapless Muslim do in the grave, who lived his life without ever learning to recite the *Qur'ān* in Arabic, if the angel hands him a copy of the *Qur'ān* and asks him to recite the Book? What will be his fate if he asks for an English or a French *Qur'ān*? What will be his fate if he recites the *Qur'ān*, but his recitation is so poor, making so many mistakes in recitation, that it becomes an embarrassment for him? The *Qur'ān* has warned of the fate that awaits those who are ungrateful to the Lord-God in so rejecting (through neglect) the Truth which has come from Him:

﴿وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُواْ الْمَلآئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُواْ عَذَابَ الْحَرِيقِ﴾

“And if you could but see [how it will be] when He causes those who are bent on denying the truth (and this includes ingratitude) to die: the angels will strike their faces: and their backs, and [will say]: "Taste suffering through fire”.

(Qur’ān, al-Anfāl, 8:50)

The very first lesson that a student must learn when studying the *Qur’ān,* regardless of whether he is Muslim, Christian, Jew, or other, is that nothing happens in this book by accident or by chance. Rather, every single word, every sentence, including the literary form in which a sentence is constructed, is specifically placed in the Book by divine design and for a purpose. Even an omission in the text, such as the absence of the phrase *“with the name of Allah Most Gracious, Most Merciful*” at the beginning of *Sūrah al-Taubah*, is vitally important to be studied, and so too a statement which is *understood,* while not *actually stated* in the text, such as (see brackets):

﴿...وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ...﴾

"… and for those who can fast (only with difficulty) there is a ransom that they can feed the poor in place of fasting".

(Qur'ān, al-Baqarah, 2:184)

It is therefore not possible to make a credible study of the *Qur'ān* unless the student can access the Arabic text of the Book. One can *read* a translation (in another language) of the *Qur'ān,* but one can never *study* the *Qur'ān* through a translation.

The so-called civilized oppressors who control power in the modern world, and who used that power to shamelessly conquer and colonize most of the world of Islam at the point of a naked blood-stained sword, brought about such changes in the educational system of their colonized subjects as eventually robbed nearly all non-Arab Muslims of the Arabic language. Even when many Arabs migrated to Europe from North Africa, the same thing happened. There are legions of contemporary Arabs who were born in France, Belgium, Germany or elsewhere in Western Europe, or who arrived in Europe as children, and who in consequence of the educational system, today cannot read or recite the *Qur'ān* in Arabic,

even though they are Arabs.

This book on methodology for the study of the *Qur'ān* is written to assist such Muslims in particular. It is written in a manner designed to ensure that they will give priority attention to learning sufficient Arabic as to be able to read and understand the *Qur'ān* in its Arabic text. When they recover the Arabic language of which they were robbed, and they then study the *Qur'ān*, this miraculous Book can become the means through which they can eventually deliver an eloquent response to the oppressor who is waging ever-increasing war on Islam on behalf of *Dajjāl's* Imposter State of Israel.

Secondly, Allah Most High has declared that He sent *Nabī Muhammad* (صلى الله عليه وسلم) as the teacher who would not only transmit, but also teach the *Qur'ān*:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولاً مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُواْ تَعْلَمُونَ﴾

"Even as We have sent unto you a Messenger from among

you, who recites to you Our revelations and purifies you, and (only then he) teaches you the Scripture (*i.e.*, the *Qur'ān*) and wisdom, and teaches you that which you knew not."

(Qur'ān, al-Baqarah, 2:151)

The student who would study the *Qur'ān* must, therefore, study what the Prophet taught concerning the *Qur'ān*. He described *Sūrah Yāsīn*, for example, as the heart of the *Qur'ān*, and he desired that every Muslim should memorize that *Sūrah:*

Anas bin Malik narrates that the Prophet said: Everything has a heart, and the heart of the Qur'ān is Yāsīn.

(Sunan Tirmīdhī)

It is important to note that the verse informs us that the Prophet (صلى الله عليه وسلم) had to first *purify* (*i.e.*, *Tazkiyah*) the believers before he could teach them the *Qur'ān*. Unless a heart is turned to Allah Most High with sincerity, it is not possible for such a person to truly *study* the *Qur'ān*. That is because the *Qur'ān* is more than just a book. When the Prophet (صلى الله عليه وسلم) was asked: What is your miracle – while being reminded that other Prophets brought miracles with them, he replied that his miracle was the *Qur'ān*. It is faith in the One God which

purifies the heart most of all, and so those whose hearts are turned to other than the One God, and who give their supreme loyalty to other than the One God, can never succeed in studying His miraculous *Qur’ān*. There are many today who rule over Muslims, like those who control power in Pakistan, who worship at the altar of a US visa or a Saudi Riyal, rather than worship the One God. What is true of the Muslim world is also becoming increasingly true of the Orthodox Christian world (other than Russia).

None have done greater work amongst Muslims in respect of *Tazkiyah i.e.*, purification of hearts, than the authentic *Sufi* Masters of old.

How can an enemy of Islam ever study the *Qur’ān* when his heart is filled with darkness? How can he ever extricate himself from darkness when the function of the *Qur’ān* is to take mankind out of darkness into light?

﴿هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ
لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ
بِكُمْ لَرَؤُوفٌ رَّحِيمٌ﴾

"It is He who bestows from on high clear messages unto [this] His servant, to lead you out of the deep darkness into the light: for, behold, Allah is most compassionate towards you, a dispenser of grace."

(Qur'ān, al-Hadīd, 57:9)

So long as the divinely-appointed teacher of the *Qur'ān* was alive, it was obligatory on mankind to accept whatever he taught concerning the *Qur'ān*. When he is no longer with us in this world, how do we access that knowledge which he taught? What is the nature of the relationship between the *Qur'ān* and the *Hadīth* literature? This book attempts to offer an answer to this important question.

The *Qur'ān* itself has demanded, time and again, that the book be studied by all people. The book declares that it was sent down to people who *think,* – and *thinking* is the very essence of study:

﴿كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾

"Thus clearly do We spell out these verses (of this *Qur'ān*) unto people who think!"

(Qur'ān, Yūnus, 10:24)

Those who adamantly refuse to study the *Qur'ān* provoke Allah's anger to such an extent that he asks whether they have locks on their hearts:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾

"Will they not, then, ponder over this *Qur'ān*? – or are there locks upon their hearts?"

(Qur'ān, Muhammad, 47:24)

Those who do *think,* would eventually realize that the material world is now in a state of decay, and this is as a direct result of the damage being continuously inflicted on it by the modern so-called civilized west. What is true of the material world is also true of the human world in which untold millions now live as refugees because of unjust wars waged directly by the west, or waged indirectly through their Turkish, Saudi or Pakistani proxies, or are refugees from western economic and monetary oppression.

The *Qur'ān* has reserved the greatest punishment of all for those who commit *Fasād* on earth. *Fasād* is that

which not only *corrupts*, but also threatens to *destroy*. It does not require much thinking for readers to realize that the world is now afflicted with universal *Fasād.* There is *Fasād* in endless unjust wars, the secular political system, the secular economy, the monetary system, the feminist revolution and the male-female relationship, in agriculture, transport, communication, water consumption, *etc*. Since the *Qur'ān* has declared that it *explains all things*, proper methodology requires that we learn the method through which we can search in the *Qur'ān* for that which explains the universal *Fasād.* If we do not do so, we would betray the *Qur'ān*, and we would one day have to pay the price for that betrayal.

The greatest fear that the oppressors have is the fear that the oppressed will one day recover their freedom to *think,* and when they do so, to recognize who are the *oppressors* and who are the *oppressed* in today's world. Those who would *think* however, will find that the oppressors use television as the greatest weapon with which to corrupt and disable the mind's capacity to *think*, and to thus render people deaf, dumb and blind. This book advises those who would study the *Qur'ān* to turn away from watching television, from reading the mainstream newspapers and listening to mainstream

radio, which are all used to brainwash the mind and destroy the capacity for critical thinking.

Those who liberate their minds, and recover the *art of critical thinking*, are enjoined by Allah Most High to use the *Qur'ān* as the vital instrument with which to wage a mighty *Jihād* against those who, for example, wage war on Islam, but who falsely and hypocritically designate it as *war on terror:*

﴿فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا﴾

"Hence do not defer to (the likes and dislikes of) those who reject (this book as truth), but rather wage a mighty struggle against them, by means of this (book)."

(Qur'ān, al-Furqān, 25:52)

The *Qur'ān* recognizes that while the general reader would *think* over its verses and study them, that there are those who, having studied the *Qur'ān* while pondering and reflecting over it, would be admonished in the sense of taking the book to heart:

﴿كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ

وَلِيَتَذَكَّرَ أُوْلُوا الْأَلْبَابِ﴾

"[All this have We expounded in this] blessed divine writ which We have revealed unto you, [O Muhammad,] so that men may think/ponder/reflect over its messages, and that those who are endowed with understanding/insight may take them to heart."

(Qur'ān, Sad, 38:29)

It is therefore clear that those who establish a casual relationship with the *Qur'ān*, while picking-up the book now and then (usually after dinner) to take a look at a passage here or there, would be in manifest disobedience of Allah Most High, and such a people can never either truly understand the *Qur'ān*, or take it to heart.

If the *Qur'ān* is to be studied by those who *think*, rather than to be casually read here and there, and now and then, how should the book be studied? Is there a method for the study of the *Qur'ān*? Is there a methodology, or the systematic, theoretical analysis of the methods that can be applied to this field of study?

CHAPTER ONE

The Credentials of the Qur'ān as the Word of the One God

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾

"In time We shall make them fully understand Our Signs (which will unfold) in the utmost horizons [of the universe] as well within themselves, so that it will become clear unto them that this [Qur'ān] is indeed the truth. [Still,] is it not enough [for them to know] that your Lord-God is witness unto everything?"

(Qur'ān, Fussilāt, 41:53)

Every Christian and Jew ought to carefully examine the claim of the *Qur'ān* when it declares that the same God Who revealed the Torah to *Nabī Mūsa* (Moses), and the Gospel to *Nabī 'Īsa* (Jesus), also revealed the *Qur'ān* to *Nabī Muhammad* (peace and blessings be on them all).

The *Qur'ān* goes on to make a declaration of supreme importance to both Christians and to Jews on matters wherein they differ with each other. It declares that it provides an explanation which resolves those differences, and this certainly includes their differences pertaining to the subject of *al-Masīh* (or the Messiah):

﴿إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾

> "Behold, this Qur'ān explains to the Israelite people most [of that] wherein they hold divergent views."
>
> (Qur'ān, al-Naml, 27:76)

Hence it would be beneficial for Christians and Jews to carefully examine the credentials of the *Qur'ān* as the Word of the God of *Nabī Ibrāhīm* (Abraham عليه السلام), and

also to study the explanations which it offers on matters wherein they differ.

Fourteen hundred years is a very long period of time – and that is how long it has been since the complete *Qur'ān* came into the world. For more than fourteen hundred years the *Qur'ān* has proclaimed that it is the divinely-revealed word of the 'One True God'; all other gods and goddesses are false. Islam declares of the 'One True God', that He created both the male and the female, but is neither male nor female.

Absolute authenticity of the Qur'ān

The *Qur'ān* has also emphatically declared that it is a 'mighty' Book that is 'full of power'. It is not only *uncorrupted,* but also *incorruptible,* since no evil or falsehood can ever approach it from any direction in order to corrupt it:

﴿إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ
لَكِتَابٌ عَزِيزٌ﴾

“Verily, they who are bent on promptly rejecting (*i.e.*, denying the truth of) this (Divine) message as soon as it reached them – Let them know that that this is Mighty Book: 41:41

﴿لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

“No evil or falsehood can ever penetrate it (to corrupt its text) either openly, or even by stealth, [since it is] bestowed from on High by One Who is truly Wise, ever to be Praised.”

(Qur’ān, Fussilāt, 41:41-42)

Hence, whenever a reader finds a conflict between the *Qur’ān* and what is located in previous revealed scriptures, such a reader would be well advised to compare the authenticity and integrity of the competing revealed texts that are in contradiction with each other, in order to locate the Truth. Failure to adopt such a methodology for resolving the problem of such contradiction can result in consequences fatally injurious for the quest for Truth.

The *Qur’ān* has repeatedly declared that it is

uncorrupted and incorruptible:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَل لَّهُ عِوَجَا﴾

"Praise is due to Allah Who has bestowed this divine Book from on High upon His servant (*i.e.*, Prophet Muhammad) and has not allowed (and will not allow) any corruption (of the text)."

(Qur'ān, al-Kahf, 18:1)

This declaration conveys a warning concerning the authenticity and integrity of the texts of revelations which preceded the revelation of the *Qur'ān.*

And again:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Behold, it is We Ourselves who have bestowed from on High, step by step, this (Divine) message (to remind mankind of Truth) and, behold, it is We who shall truly guard it [from all corruption of the text]."

(Qur'ān, al-Hijr, 15:9)

We remind our readers that this defiant declaration of divine protection of the text of the *Qur'ān* was made more than fourteen hundred years ago, and all that was needed to destroy the claim of the *Qur'ān* to be Truth, was for someone to introduce changes or variations (however small) to the text of the *Qur'ān*, either during the twenty-three years of the periodic dictations of passages of the text by *Nabī Muhammad* (صلى الله عليه وسلم) as the revelations came down to him, or over the long period of time which has elapsed since the dictations were completed. Any change or variation in the text of the *Qur'ān*, regardless of how small it might be, would have immediately invalidated its claim of divine protection.

Those who would attempt to change the text of the *Qur'ān* would, however, find themselves faced with an insurmountable difficulty. The *Qur'ān* is the only book we know of whose text has been preserved, not only in a written form, but has also been preserved in the memory of millions who have memorized it word-for-word and letter-for-letter. Even if every single copy of the *Qur'ān* were to be destroyed, or even if a printing press were to print copies of the book with typographical errors (as now happens), it can easily be rewritten when recited from memory in a syntactically and grammatically correct

form by such people. This can be done even by those millions of non-Arabs who have memorized the Arabic text of the *Qur'ān*, although many of them do not know the Arabic language.

One uniform unchanging text of the Qur'ān

The *Qur'ān* has many credentials with which to demonstrate the validity of its claim to be the revealed word of the 'One True God', and these credentials are readily discernible to uncorrupted minds and hearts. Among them is its unique status, not shared by any other book in all of human history, to have survived for so long a period of time with only one uniform text in existence. Every single copy of the *Qur'ān* present in the world today has a text that is miraculously identical to that of every other copy. The only difference that can be found in the texts of the *Qur'ān* are differences in punctuation, and that is because human beings punctuated the text. It is precisely because the *Qur'ān* itself was not produced by a human being, but rather, it is revelation that is divinely-protected, that its text has remained miraculously uncorrupted for so long a period of time, and will forever remain uncorrupted. The blessed Prophet (صلى الله عليه وسلم) never claimed that what was dictated were

his words which he composed. Rather he disclosed that the *Qur'ān* was revealed to his heart through the medium of Angel Gabriel, and he then dictated to the scribes, what was communicated to his heart.

Eternal literary excellence of text of Qur'ān with no revision ever necessary

Another miraculous feature or characteristic of the *Qur'ān* is that books which were written a few hundred years ago can hardly be understood today unless literary form, grammar, vocabulary, *etc.*, are revised and modernized. This is so regardless of the language in which they were written, since languages are constantly evolving with new vocabulary being introduced and words becoming obsolete. Even the rules of grammar are always changing. Also, no one can deny that even languages have become obsolete. As a consequence, a standard work which presents the best literary form of a language is seldom, if ever, to be found in a text that is a few hundred years old. English is an excellent example of such a language. Readers may wish to visit the internet website http://www.bl.uk/ englishtimeline to see what the English language looked like just four or five hundred years ago.

Literary taste has also been constantly changing – more so in this modern age than ever before in history – and readers become more interested in that which is modern when compared with that which belonged to an age and a social clime far removed from modernity. But the *Qur'ān*, which came into the world more than fourteen hundred years ago, while addressing an immediate audience of largely illiterate desert Arabs in far-away Arabia, is not only readily and universally understood today, but has also miraculously retained its status over this long period of time as the supreme literary work in the Arabic language. Countless millions of Muslims, hailing from all over the world – ranging from the most educated, cultured and sophisticated to the barely literate and unrefined – have been reciting the whole *Qur'ān* in Arabic from cover to cover at least once every month. No other book in the world has ever enjoyed such a miraculous status to be so easily readable in its original text, and to be read and enjoyed so often, again in its original text, that is more than fourteen hundred years old.

No one has ever attempted to modernize the language of the *Qur'ān,* or to edit it to make it easier to understand in this age. The *Qur'ān* is read, understood

and enjoyed today with exactly the same text with which it was read, understood and enjoyed these last fourteen hundred years – without the change of even a single word or letter. *This is indeed a miracle* which confirms its status as divine revelation. While it remains sadly true that most Arabs no longer speak proper Arabic – having replaced it with local dialects which sometimes cannot be understood by other Arabs, the Arabic of the *Qur'ān* has continued to be used in the sermons delivered all through history, and to this day, in the Arabic-speaking world in the important weekly congregational prayer known as *Salāt al-Jumu'ah*.

Undiminished literary attraction of the Qur'ān

But what is also miraculous is that millions of mankind living in the modern age have a passionate interest in studying and understanding as ancient a book as the *Qur'ān*. Indeed, as the count-down to the end of history accelerates, interest in the study of the *Qur'ān* is constantly increasing – hence the importance of books like this which teach methodology for study of the *Qur'ān*.

The challenge to those who doubt the status of the Qur'ān as the Word of the One God which was revealed to an Arab who could neither read nor write

The *Qur'ān* has challenged those who doubt its divinely-revealed status, to produce anything (even as small a literary composition that is just three sentences in length) comparable to it. That challenge remains unanswered to this day:

﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ
بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ
اللّهِ إِنْ كُنْتُمْ صَادِقِينَ۝ فَإِن لَّمْ تَفْعَلُواْ وَلَن
تَفْعَلُواْ فَاتَّقُواْ النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ﴾

"And if you doubt (the claim of divine origin) of any part of (this book) which We have revealed from on high to Our servant [Muhammad], then produce a *Sūrah* (*i.e.*, a chapter) of similar merit, and call upon whoever you wish other than Allah to (assist you and) to bear witness for you – if there be

any substance in your doubts! And if you cannot do it, and (be warned that) most certainly you cannot do it, then fear the fire which awaits all those who (persist in) rejecting (the status of this Qur'ān as the Word of the One True God). The fuel of that fire consists of men and stones."

(Qur'ān, al-Baqarah, 2:23-24)

The historical record is clear that the *Qur'ān* was dictated to scribes who recorded the dictations. The dictations came miraculously from the lips of an Arab who lived all his life in Arabia, and who could neither read nor write. *Nabī Muhammad* (صلى الله عليه وسلم) never went to school, and could not recognize even his own name if it was shown to him in writing. *That is most certainly another miracle!*

When the *Qur'ān* declared of the Prophet (صلى الله عليه وسلم) that he could neither read nor write, a golden opportunity was presented for someone to come forward with evidence that (the Prophet) had once read or written even a single word, and that would have been enough to destroy the claim of the *Qur'ān* that it was the infallible Word of the One True God. In the fourteen hundred years that have passed since the *Qur'ān* was revealed, no such evidence has ever been presented.

He dictated the *Qur'ān* over a period of twenty-three tumultuous years during which he had to migrate from his home-town to another city hundreds of miles away. He also had to lead his people in several wars in order to defend his small community from those who were obsessed with destroying it. He had to eventually function as a Head of State, *etc*. Yet there is no evidence that he ever had to edit or revise any passage or sentence or even word that was ever dictated to the scribes during those twenty-three years. No human author can produce a book in such a way, in bits and pieces dictated over such a long period of time – with no editing – and yet with no discrepancies and no contradictions in the text. But this unedited *Qur'ān* compiled from dictations delivered in bits and pieces over twenty-three tumultuous years, is free from contradictions – internal or external. *That is yet another miracle!*

Not only is the *Qur'ān* free from contradictions, but it boldly proclaims that had it come from any source other than Allah, it would have been filled with contradictions:

﴿أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ
اللَّهِ لَوَجَدُواْ فِيهِ اخْتِلاَفًا كَثِيرًا﴾

“Will they not, then, ponder and reflect over this Qur’ān (while seeking to understand whether it has indeed come from the One God)? Had it come from any but Allah, they would surely have found in it many an inner contradiction!”

(Qur’ān, al-Nisā, 4:82)

Perhaps most amazing of all is the fact that the dictations which were made over a period of twenty-three years, and were recorded by scribes as they were dictated, are not located in the text in the chronological order or sequence in which they were dictated. Rather, the scribes were instructed to insert the written record of each dictation, upon the completion of the dictation, in different places in the text. For example, it is universally recognized that the first verses of the *Qur’ān* dictated to the scribes were the first five verses of *Sūrah al-’Alaq* (or the chapter of the ‘Clot of Blood’). This passage is not located at the beginning of the *Qur’ān,* but is rather to be found in a *Sūrah* which is located close to the end of the *Qur’ān*. Similarly it universally recognized that the last

verses of the *Qur'ān* dictated to the scribes were verses which dealt with the subject of *Ribā* (or usury). Yet these verses are not to be found at the end of the *Qur'ān,* or even close to the end. Rather they are located in *Sūrah al-Baqarah* which is the second *Sūrah* in the *Qur'ān.* All of the *Qur'ān* is like that! The text, as presently arranged, differs from the text as chronologically revealed to *Nabī Muhammad* (صلى الله عليه وسلم) and subsequently dictated to the scribes who recorded them.

Nabī Muhammad (صلى الله عليه وسلم) did not have any written text before him which he could examine in order to determine where the text of a new dictation should be placed; and even if he had such a text before him, he could not read it since he was unlettered (*i.e.*, he could neither read nor write). Such a rearranged compilation of a text, as long and diverse as that of the *Qur'ān*, in an order or sequence other than that in which it was dictated, should have resulted in some mistakes, inconsistencies, or contradictions. But the *Qur'ān* is free of even a single mistake, inconsistency or contradiction. *This is yet another miracle!*

The rivals of Truth have tried for more than fourteen hundred years to corrupt the text of the *Qur'ān,* but they

have failed miserably and embarrassingly in that effort. They can continue with their evil effort for as long as they wish, but they will never succeed, because the 'One True God' is protecting this Book. The uncorrupted text of the *Qur'ān* remains in the world as irrefutable proof that it is the absolutely authentic word of the 'One True God'.

The Christian and Jewish reader, who believes in the God of *Nabī Ibrāhīm* (Abraham عليه السلام), would be astonished to learn of some of the extraordinary things He has spoken about the status of the *Qur'ān*. He has said, for example, that if this *Qur'ān* had been sent down on a mountain, rather than on the heart of the blessed Prophet (صلى الله عليه وسلم), the mountain would have shaken and shivered in humility and out of fear of Allah:

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"Had We sent down this Qur'ān from on high upon a mountain, you would indeed have seen it humbling itself,

breaking asunder for awe of Allah. And [all] such parables We propound unto men, so that they might [learn to] think."

(Qur'ān, al-Hashr, 59:21)

Finally the unique status of the *Qur'ān* is such that when it is recited by a believer, Allah Most High places a barrier which separates such a believer from those who reject belief in a life here-after:

﴿وَإِذَا قَرَأْتَ الْقُرآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ
لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَابًا مَّسْتُورًا ﴾

"But [thus it is:] whenever you recite the Qur'ān, We place an invisible barrier between you and those who will not believe in the life to come."

(Qur'ān, al-Isrā, 17:45)

Those who accept the *Qur'ān* as the revealed Word of the One True God have no obligation whatsoever to convince anyone that it is Divine revelation. Rather they have a duty to wage such a struggle with the *Qur'ān* as would convincingly demonstrate that it is Truth; and that is the purpose of this book.

The *Qur'ān* has commanded those who believe in it as the Word of the One God, to wage a mighty struggle *with it* against all those who reject it:

﴿فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا﴾

"Hence do not defer to (the likes and dislikes of) those who reject (this book as truth), but rather wage a mighty struggle against them, by means of this (book)."

(Qur'ān, al-Furqān, 25:52)

There is no other subject which can compare with the subject of *Dajjāl* the false Messiah, which is the subject of another of my books, in its capacity to offer convincing evidence of Truth in the *Qur'ān*.

There are only two ways that readers can respond to the claim of this *Qur'ān* that it is the Word of the 'One True God'. They can either accept it, or reject it. They cannot remain forever in a state of suspended judgment.

Those who reject the Qur'ān

The *Qur'ān* describes vividly the predicament of those who stubbornly reject its claim to Truth. Their intellectual dilemma is pathetic to behold, and the fate which awaits them is terrible indeed. The response of the *Qur'ān* sends a chill through their spines:

﴿كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ⊙ سَأُرْهِقُهُ صَعُودًا
⊙ إِنَّهُ فَكَّرَ وَقَدَّرَ⊙ فَقُتِلَ كَيْفَ قَدَّرَ⊙ ثُمَّ قُتِلَ
كَيْفَ قَدَّرَ⊙ ثُمَّ نَظَرَ⊙ ثُمَّ عَبَسَ وَبَسَرَ⊙ ثُمَّ
أَدْبَرَ وَاسْتَكْبَرَ⊙ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ
إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ⊙ سَأُصْلِيهِ سَقَرَ⊙ وَمَا
أَدْرَاكَ مَا سَقَرُ⊙ لَا تُبْقِي وَلَا تَذَرُ⊙ لَوَّاحَةٌ
لِّلْبَشَرِ﴾

"Nay, verily, it is against Our messages that he knowingly, stubbornly sets himself [and so] I shall constrain him to endure a painful uphill climb!

"Behold, [when the verses of this Qur'ān are conveyed to one who is bent on denying the truth,] he reflects and meditates [as to how to disprove them]

"And thus he destroys himself, the way he meditates:

"Yea, he destroys himself, the way he meditates!

"And then he looks [around for new arguments],

"And then he frowns and glares,

"And in the end he turns his back [on this Qur'ān], and glories in his arrogance,

"And says, "All this is mere spellbinding eloquence handed down [from olden times]!

"This is nothing but the word of mortal man!

"[Hence,] I shall cause him to endure hell-fire [in the life to come]!

"And what could make you conceive what hell-fire is?

"Neither does it let (him) live, nor does it let (him) die,

"Thus does it make [the truth concerning the status of this Qur'ān] visible to mortal man."

(Qur'ān, al-Mudaththar, 74:16-29)

The believing Christian, the believing Jew, and the Qur'ān

There are others, on the other hand, who examine the *Qur'ān* and are so impressed by it that they are not only convinced that it is indeed the Word of the One True God, but respond to it with tears in their eyes:

﴿وَإِذَا سَمِعُواْ مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ
تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُواْ مِنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

> "For, when they come to understand what has been bestowed from on high upon this Apostle (*i.e.*, when they realize the status of this Qur'ān), you can see their eyes overflow with tears, because they recognize something of its truth; [and] they say: "O our Lord-God! We do believe; make us one, then, with all who bear witness to the truth.
>
> (Qur'ān, al-Māidah, 5:83)

The *Qur'ān* confirms that such people would belong to *Ahl al-Kitāb* or the community of Christians and Jews:

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ بِاللّهِ وَمَا
أُنزِلَ إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلّهِ لاَ
يَشْتَرُونَ بِآيَاتِ اللّهِ ثَمَنًا قَلِيلاً أُوْلَـئِكَ لَهُمْ
أَجْرُهُمْ عِندَ رَبِّهِمْ إِنَّ اللّهَ سَرِيعُ الْحِسَابِ﴾

"And, behold, among the followers of earlier revelation (*i.e.*, the Torah, Psalms, Gospel) there are indeed such as [truly] believe in Allah (*i.e.*, the 'One True God') and in that which has been bestowed from on high upon you (*i.e.*, this *Qur'ān*) as well as in that which has been bestowed upon them (*i.e.*, the Torah and the Gospel). Standing in awe of Allah, they do not barter away Allah's messages for a trifling gain (hence they do not weigh what will be the consequence for them in accepting that which they recognize as Truth). They shall have their reward with their Lord-God – for, behold, Allah is swift in reckoning!"

(Qur'ān, Āle 'Imrān, 3:199)

What is here truly remarkable is that Allah Most Wise has chosen to describe as *Ahl al-Kitāb* a people who accept the *Qur'ān* as the word of the 'One True God'. The implication is that Allah Most Wise has here

informed us of a people who accept of the *Qur'ān* as His revealed Word even while they still identify themselves as Christians and Jews. I pray with all my heart that this humble book might assist such Christians and Jews to now affirm their belief in the *Qur'ān* as the Word of the God of *Nabī Ibrāhīm* (Abraham عليه السلام), and hence that *Nabī* Muhammad (صلى الله عليه وسلم) is His Prophet and Messenger (even while they may still choose to maintain their identity as Christians and Jews and follow the laws and rituals prescribed in their scriptures).

One of the reasons why such Christians and Jews respond in this way is because of their sincere attachment to their own scripture. The *Qur'ān* vividly describes that attachment:

﴿لَيْسُواْ سَوَاء مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ آيَاتِ اللّهِ آنَاء اللَّيْلِ وَهُمْ يَسْجُدُونَ﴾

"[But] they are not all alike: among the followers of earlier revelation there are upright people, who recite Allah's revealed verses throughout the night, and prostrate themselves [before Him]."

(Qur'ān, Āle 'Imrān, 3:113)

The *Qur'ān* is even more explicit that there will be Jews and Christians who will continue to identify themselves as Jews and Christians *even while some of them recognize and accept the Qur'ān to be the Word of the One God, and recognize and accept Nabī Muhammad* (صلى الله عليه وسلم) *to be His true Prophet.* The most explicit such recognition occurs in verses 144 to 148 of *Sūrah al-Baqarah* where the *Qur'ān* describes the event of the change, by Divine decree, of the *Qiblah* or direction to which one must turn in prayer, from Jerusalem to the *Ka'aba* in Makkah, for the community of believers who followed *Nabī Muhammad* (صلى الله عليه وسلم).

Jews and Christians were required to turn in the direction of Jerusalem in prayer. Jerusalem was the spiritual capital of the world since it was in that town that *Nabī Dāūd* (David عليه السلام) established the Holy State of Israel, and it was there that *Nabī Sulaimān* (Solomon عليه السلام) constructed the Temple (referred to in the *Qur'ān* as *Masjid al-Aqsā*). The land was special in Allah's sight. It was designated in the *Qur'ān* as the Holy Land and the *Qur'ān* further confirmed that it was given to the Israelite people:

﴿يَا قَوْمِ ادْخُلُوا الأَرْضَ المُقَدَّسَةَ الَّتِي كَتَبَ اللّٰهُ لَكُمْ وَلاَ تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنقَلِبُوا خَاسِرِينَ﴾

> "O my people! Enter the holy land which Allah gave to you; and do not turn back [from obeying this order], for then you will be lost!"
>
> (Qur'ān, al-Māidah, 5:21)

But then a time came after the blessed Prophet, *Nabī Muhammad* (صلى الله عليه وسلم) had migrated from Makkah to the northern city of *Yathrib* (subsequently renamed as *Madīna al-Rasūl* or simply *Madīna*), and after he and the Muslim community had spent seventeen months in that city praying in the direction of Jerusalem, when Allah Most High decided to change the *Qiblah* or direction of prayer. He ordered the Prophet and his followers to turn in the direction of the *Ka'aba, i.e.*, old House of Allah in Makkah which had been constructed by *Nabī Ibrāhīm* (Abraham
عليه السلام), with assistance from his son *Nabī Ismāīl* (Ishmael
عليه السلام):

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاء فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوِهَكُمْ شَطْرَهُ
وَإِنَّ الَّذِينَ أُوْتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ
مِن رَّبِّهِمْ وَمَا اللّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾

“We have seen you [O Prophet] often turn your face towards heaven [for guidance]: and now We shall indeed make you turn in prayer in a direction which will fulfil your desire. Turn, then, your face towards the Inviolable House of Worship; and wherever you all may be, turn your faces towards it [in prayer]. And, surely, those who have been received revelation prior to this, know well that this [commandment] comes in truth from their Lord-God; and Allah is not unaware of what they do.”

(Qur’ān, al-Baqarah, 2:144)

It is critically important for our discerning readers to carefully note that even after the change in *Qiblah* (or direction of prayer) from Jerusalem to Makkah had been proclaimed in the *Qur’ān*, Allah Most High continued to

extend recognition to Jerusalem as the *Qiblah* of the *Ahl al-Kitāb* (*i.e.*, Christians and Jews) and to insist that each community must turn to its own *Qiblah.* In other words, while the *Qiblah* in Jerusalem was cancelled (*Mansūkh*) for the Prophet (صلى الله عليه وسلم) and his followers, it was not similarly cancelled for Christians and Jews:

﴿وَلَئِنْ أَتَيْتَ الَّذِينَ أُوْتُواْ الْكِتَابَ بِكُلِّ آيَةٍ
مَّا تَبِعُواْ قِبْلَتَكَ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا
بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ
أَهْوَاءهُم مِّن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ إِنَّكَ إِذَاً
لَّمِنَ الظَّالِمِينَ﴾

"And yet, even if you were to place all evidence before those who have been received earlier revelation (prior to this *Qur'ān*), they would not follow your direction of prayer; and neither may you follow their direction of prayer, nor even do they follow one another's direction. And if you were to follow their errant views after all the knowledge that has come unto you, you would surely be among the evildoers."

(Qur'ān, al-Baqarah, 2:145)

While, as communities, Christians and Jews continue to withhold recognition of the *Qur'ān* as the Word of the One God, and Muhammad (صلى الله عليه وسلم) as His Prophet, and would hence refuse to turn away from Jerusalem to Makkah, the *Qur'ān* points out that they are not all the same:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمْ وَإِنَّ فَرِيقاً مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

"They unto whom We have vouchsafed revelation aforetime know it as they know their own children: but, behold, some of them knowingly suppress the truth."

(Qur'ān, al-Baqarah, 2:146)

In His Wisdom, the Lord-God chose not to write-off or dismiss those previous communities known as *Ahl al-Kitāb* (*i.e.*, Christians and Jews) in consequence of their withholding recognition of Muhammad (صلى الله عليه وسلم) as His Prophet and the *Qur'ān* as His Word. Rather, He wisely gave them time, while urging *patience*, and while implicitly recognizing that they worshipped Him. He did

so even while Christians worshipped *Nabī ʿĪsa, i.e.*, Jesus (عليه السلام), as the son of God and the third person in a triune God. (See the verses below):

﴿وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُواْ الْخَيْرَاتِ
أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

"For every community faces a direction of its own, of which He is the focal point. Vie, therefore, with one another in doing good works. Wherever you may be, Allah will gather you all unto Himself: for, verily, Allah has the power to will anything."

(Qur'ān, al-Baqarah, 2:148)

The *Qur'ān* is even more explicit on the subject of Allah, Most Wise, continuing to extend a measure of Divine recognition of the communities of Jews and Christians even while though they withhold recognition of Prophet Muhammad (صلى الله عليه وسلم) and the *Qur'ān*:

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم
بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ عَمَّا
جَاءكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً
وَمِنْهَاجًا وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَـكِن لِّيَبْلُوَكُمْ فِي مَآ آتَاكُم فَاسْتَبِقُوا
الخَيْرَاتِ إِلَى الله مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم
بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

"And unto you [O Prophet] have We vouchsafed this divine writ, setting forth the truth, confirming the truth of whatever there still remains of earlier revelations and determining what is true therein. Judge, then, between the followers of earlier revelation in accordance with what Allah has bestowed from on high, and do not follow their errant views, forsaking the truth that has come unto you. Unto each of you have We appointed a [different] law and way of life. And if Allah had so willed, He could surely have made you

all one single community: but [He willed it otherwise] in order to test you by means of what He has vouchsafed unto, you. Vie, then, with one another in doing good works! Unto Allah you all must return; and then He will make you truly understand all that on which you were wont to differ."

(Qur'ān, al-Māidah, 5:48)

It is in respect of their relations with *such* Christians and *such* Jews that the *Qur'ān has counseled Muslims to be patient* and to build strong bonds (of friendship and alliance) with them in order that success can be achieved:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ
وَاتَّقُواْ اللّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who have attained to faith! Be patient (with such Christians and Jews), and vie with one another in showing patience (with them), and build bonds of friendship and alliance (with them) and fear Allah (in this matter) that success can be achieved!"

(Qur'ān, Āle Imrān, 3:200)

There are Muslims who would respond that Christians commit *Shirk* (*i.e.*, blasphemy) when, for

example, they worship *Nabī 'Īsa* (Jesus عليه السلام), instead of the God who he himself worshipped. Since they are a people who commit *Shirk*, the implication, according to these Muslims is that they are destined for the Hell-fire, and hence there can be no friendship and alliance between Muslims and a people who are destined for the Hell-fire.

My response is that the *Qur'ān* and the Prophet (صلى الله عليه وسلم) must inform us of the identity of the Christians who have faith and who will be closest in love and affection to Muslims in *Ākhir al-Zamān*, and they must also inform us who are the Christians with whom we are prohibited to have such relations as friendship and alliance. They must inform us who are the Christians who we Muslims can marry and whose food we can eat?

It is only when there is no answer in the *Qur'ān* and no answer in the *Hadīth*, that we can offer an opinion on the subject.

Such Muslim should pause for one blessed moment to consider the following exchange between *Nabī 'Īsa* (Jesus عليه السلام), and Allah Most High, which is recorded in the *Qur'ān*:

﴿وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنتَ قُلتَ
لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللّهِ قَالَ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقٍّ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي
نَفْسِي وَلاَ أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنتَ عَلاَّمُ
الْغُيُوبِ ۝ مَا قُلْتُ لَهُمْ إِلاَّ مَا أَمَرْتَنِي بِهِ أَنِ
اعْبُدُواْ اللّهَ رَبِّي وَرَبَّكُمْ وَكُنتُ عَلَيْهِمْ شَهِيدًا
مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ
الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝
إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ
أَنتَ الْعَزِيزُ الْحَكِيمُ ۝ قَالَ اللّهُ هَذَا يَوْمُ يَنفَعُ
الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا
الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللّهُ عَنْهُمْ

وَرَضُواْ عَنْهُ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ﴾

“AND LO! Allah said: O Jesus, son of Mary! Did you say unto men, ‘Worship me and my mother as deities beside God’?" [Jesus] answered: “You are limitless in Your glory! It would not have been possible for me to say what I had no right to [say]! Had I said this, You would indeed have known it! You know all that is within myself, whereas I know not what is in Your Self. Verily, it is You alone who fully knows all the things that are beyond the reach of a created being’s perception. 5:116.

“Nothing did I tell them beyond what You did bid me [to say]: ‘Worship Allah, [who is] my Lord-God as well as yours.’ And I bore witness to what they did as long as I dwelt in their midst; but when You took (my soul), You alone has been their keeper: for You art witness unto everything. 5:117.

If you punish them – verily, they are your servants; and if you forgive them – verily, you alone are Almighty, truly Wise. 5:118.

[AND on Judgment Day] Allah will say (concerning such people): “Today, their truthfulness shall benefit all who have been true to their word: theirs shall be gardens through which running waters flow, therein to abide beyond the

count of time; well-pleased is Allah with them, and well-pleased are they with Him: this is the triumph supreme."

(Qur'ān, al-Māidah, 5:116-119)

Such Muslims should carefully study the response that *Nabī 'Isa* (Jesus عليه السلام) made when Allah asked him the question concerning the *Shirk* being committed by Christians. Did he not know that they commit *Shirk*, and did he not know that Allah does not forgive *Shirk*?

They should also carefully study the following question: Since Christians commit *Shirk* (blasphemy) when they worship *Nabī 'Isa* (Jesus عليه السلام), and are hence *Mushrikūn*, and since Allah Most High has prohibited marriage between a Muslim and someone who is *Mushrik*, then why has He permitted Muslim men to marry Christian women? Is the *Qur'ān* inconsistent?

The critics should understand that there are various kinds of *Shirk*, and not all of them qualify for no forgiveness. The implication of the reply of *Nabī 'Isa* (Jesus عليه السلام): "and if You forgive them, then verily you are the Oft Forgiving Most Merciful" is that Allah Most High can forgive the *Shirk* of a Christian if He chooses to do so.

In the following verse of the *Qur'ān*, Allah Most

High has summed up the subject concerning the implications of Christian *Shirk.* Despite their worship of Jesus as a third person in a trinity and their belief in him as the son of God, *etc.*, Allah Most High ordered Muslims not to argue with them except in the kindest way possible, and then further ordered that Muslims should say to them: *Our God and your God is One:*

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا
بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا
وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾

And do not argue with the followers of earlier revelation otherwise than in a most kindly manner – unless it be such of them whose conduct is evil, and say: "We believe in that which has been bestowed from on high upon us, as well as that which has been bestowed upon you: (hence) our God and your God is one and the same, and it is unto Him that We [all] surrender ourselves."

(Qur'ān, al-Ankabūt, 29:46)

This writer is confident that most of the believing Christians who can qualify for such forgiveness, and whose conduct would not be evil, would be those who will one day be closest in love and affection for Muslims. He is also confident that most of them will be found among the Orthodox Christians against whom *Dajjāl's* Ottoman Empire waged relentless and bogus *Jihād* for some 600 blood-stained years. *When Orthodox Christians demonstrate such a response to the Qur'ān in which they accept its divine origin with tears in their eyes, it would no longer be possible for Turkish Muslims and Muslims in the Balkans to persist in their hatred for them.*

The *Qur'ān* has disclosed that while it provokes some to respond to it with a sense of awe, and to marvel at it, it provokes others differently. They scoff at it and ridicule it:

﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۝ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ۝ وَقَالُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

"Nay, but whereas you marvel (at this Qur'ān), they scoff (at

it);

"And when they are reminded [of the truth], they refuse to take it to heart;

"And when they become aware of a [divine] message, they turn it to ridicule;

And say: "This is clearly nothing but [a mortal's] spellbinding eloquence!"

(Qur'ān, al-Saffāt, 37:12-15)

The Judeo-Christian Zionist enemies who have NATO as their own formidable military force, and who seek to establish their rule or political dominion from Jerusalem over all of mankind, pursue that goal with a pig-headed obsession supported by relentless oppression and a mountain of increasingly blatant lies and false-flag acts of terrorism (such as the 9/11 attack on America). They wage relentless undisguised war on Islam and Muslims, as well as on Orthodox Christians and non-Zionist Jews. They are experts in false-flag terrorism, in character assassination, and in demonizing innocent Muslims as terrorists while they are themselves busy in surreptitiously supporting and sustaining a bogus and barbaric Islamic State/ISIS to do their dirty work for them.

This book sends a message to the Oppressor State of Israel and to its Zionist Christian, Zionist Jew and Hindu acolytes and especially to its neo-Ottoman Turkish supporters. We recognize that innocent people (mostly Muslims, Orthodox Christians and non-Zionist Jews) will continue to suffer and weep in consequence of their lies, injustice and oppression. But we take comfort in the fact that this world is a moral order in which a time will surely come when their *false-flag Zionist chickens will come home to roost for them.* If, as is possible, someone who is independent-minded becomes the next President of USA, and they then attempt to control him the way they have successfully controlled every US President except John F Kennedy, it is quite likely that their fragile 9/11 false-flag balloon will blow up in their stricken faces!

At that time, Zionist lies will come back to haunt them. Lies will be placed at their door, and no matter how much they proclaim their innocence, no one will believe them.

At that time, when light from *Nabī 'Isa* (Jesus عليه) السلام, the true Messiah, drives away the darkness of *Dajjāl* the false Messiah, those of the faithful who now weep –

Muslims, Orthodox Christians, non-Zionist Jews and others – in Libya and elsewhere, will laugh in happiness, and whoever laughs last, will laugh best!

Nabī Muhammad (صلى الله عليه وسلم) has warned, as only a true Prophet could warn, that at that time when their *false-flag* chickens will come home to roost, even the trees and stones will speak and demand that they be punished! At that time, the worst place in the world for a Jew to be would be the Holy Land while supporting the Oppressor State of Israel, and the safest place for him (if wishes to be saved from dying the way Pharaoh died) is far away from that Imposter State of Israel.

CHAPTER TWO

Preparation for study through continuous daily recitation of the Qur'ān

﴿. . . فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ . . .﴾

"… Recite then, as much of the Qur'ān as you may do with ease …"

(Qur'ān, al-Muzammil, 73:20)

One of the beautiful names of the Lord-God is *al-Alīm*, *i.e.*, the one who truly possesses knowledge. Hence true knowledge comes from Him. Since the *Qur'ān* is His Word, it is He Who will confer knowledge on the student who wishes to study the *Qur'ān*. It is to Him that the student must turn for guidance and help when studying the *Qur'ān*.

The very first word of the *Qur'ān* that He revealed to the heart of the Prophet (صلى الله عليه وسلم) was the command: *Iqra!* (*i.e.*, read or recite)! It was from this command of *Iqra* that the Book got its name of *al-Qur'ān*, *i.e.*, that which is read or recited! The implication is that He Who sent down the *Qur'ān*, wants that the Book be continuously recited from cover-to-cover all through life. The *Qur'ān* has indeed recorded the command to the blessed Prophet that He must recite the Book:

﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۝ وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ﴾

"(Say): I (Muhammad) am commanded only to serve the Lord-God of this land which He has made sacred, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him), – 27:91

"And (I am commanded) to recite the *Qur'ān*. And whoever

is rightly-guided (while reciting this *Qur'ān*, studying it and following it) is rightly-guided for (the good of) his own soul; and as for him who goes astray (through neglect of this *Qur'ān*) say (unto him): Lo! I am only a warner." – 27:92

(Qur'ān, al-Naml, 27:91-2)

Since Allah Most High declared, compassionately so, that Muslims should recite the *Qur'ān* as much as is easy for them, the Prophet (صلى الله عليه وسلم) recommended that the *Qur'ān* should be recited from cover to cover once a month. This should be done all through life! Those who wish to do more, were permitted to recite once a week – but not faster than that:

حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَحْيَى بْنِ حَكِيمِ بْنِ صَفْوَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ جَمَعْتُ الْقُرْآنَ فَقَرَأْتُهُ كُلَّهُ فِي لَيْلَةٍ فَقَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " إِنِّي أَخْشَى أَنْ يَطُولَ عَلَيْكَ الزَّمَانُ

وَأَنْ تَمَلَّ فَاقْرَأْهُ فِي شَهْرٍ “ . فَقُلْتُ دَعْنِي
أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي . قَالَ ” فَاقْرَأْهُ فِي
عَشْرَةٍ “ . قُلْتُ دَعْنِي أَسْتَمْتِعْ مِنْ قُوَّتِي وَشَبَابِي
. قَالَ ” فَاقْرَأْهُ فِي سَبْعٍ . قُلْتُ دَعْنِي أَسْتَمْتِعْ
مِنْ قُوَّتِي وَشَبَابِي . فَأَبَى“

It was narrated that ‘Abdullah bin ‘Amr said:

I memorized the *Qur’ān* and recited it all in one night. The Messenger of Allah said: ‘I am afraid that you may live a long life and that you may get bored. Recite it over the period of a month.’ I said: ‘Let me benefit from my strength in my youth.’ He said: ‘Recite it in ten days.’ I said: ‘Let me benefit from my strength and my youth.’ He said: ‘Recite it in seven days.’ I said: ‘Let me benefit from my strength and my youth,’ but he refused (to alter it any further).

Sunan Ibn Mājah

Here is another *Hadīth* on the subject:

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الصَّمَدِ،

أَخْبَرَنَا هَمَّامٌ، أَخْبَرَنَا قَتَادَةُ، عَنْ يَزِيدَ بْنِ عَبْدِ
اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ يَا رَسُولَ
اللَّهِ فِي كَمْ أَقْرَأُ الْقُرْآنَ قَالَ " فِي شَهْرٍ " . قَالَ
إِنِّي أَقْوَى مِنْ ذَلِكَ - يُرَدِّدُ الْكَلاَمَ أَبُو مُوسَى -
وَتَنَاقَصَهُ حَتَّى قَالَ " اقْرَأْهُ فِي سَبْعٍ " . قَالَ إِنِّي
أَقْوَى مِنْ ذَلِكَ قَالَ " لاَ يَفْقَهُ مَنْ قَرَأَهُ فِي أَقَلَّ
مِنْ ثَلاَثٍ "

Narrated Abdullah ibn Amr ibn al-'Ās:

Yazīd ibn Abdullah said that Abdullah ibn Amr asked the Prophet: In how many days should I complete the recitation of the whole *Qur'ān*, Messenger of Allah?

He replied: In one month.

He said: I am more energetic to complete it in a period less than this. He kept on repeating these words and lessening the period until he said: Complete its recitation in seven days.

He again said: I am more energetic to complete it in a period less than this.

> The Prophet (صلى الله عليه وسلم) said: He who finishes the recitation of the *Qur'ān* in less than three days does not understand it.
>
> (Sunan Abī Dāūd)

Since *Nabī Muhammad* (صلى الله عليه وسلم) was himself required by Angel Gabriel to recite the whole *Qur'ān* during a period of one month*, i.e.*, during every month of *Ramadān*, it is quite clear that the *Qur'ān* should be recited from cover-to-cover once a month. For this reason we find the *Qur'ān* divided into thirty parts. If one part were to be recited daily, the recitation of the *Qur'ān* can be completed cover-to-cover once a (lunar) month. This method of recitation of the *Qur'ān* also allows us to keep track of lunar time as the lunar month progresses from a fragile new moon, to a gloriously beautiful full moon, to a moon in a state of such decline that it looks like an old withered branch of a date palm, until the moon finally disappears into the darkness of the sky to make way for a new moon and another month.

Those, on the other hand, who wished to recite the whole *Qur'ān* once a week were advised by the Prophet (صلى الله عليه وسلم) with respect to the portion of daily recitation, as follows:

ثلاث وخمس وسبع وتسع وإحدى عشرة
وثلاث عشرة وحزب المفصل وحده رواه أبو
داود. . .

On the first day they should recite the first 3 *Sūrahs*; on the second day the next 5; the third day the next 7; the fourth day the next 9; the fifth day the next 11; the sixth day the next 13; and on the seventh day they should recite all the rest of the *Qur'ān* until the end.

This continuous recitation, cover-to-cover, constitutes an essential prerequisite for the study of the *Qur'ān.* Whoever accepts the *Qur'ān* as the revealed Word of the One God and does not continuously recite the Book, would be in disobedience of the very first word revealed in the Book, which was also a divine command, *i.e.*, Read or Recite! Such conduct would qualify as forsaking or abandoning the *Qur'ān*, and *Nabī Muhammad* (صلى الله عليه وسلم) himself was made to complain to his Lord-God against such of his followers in a verse of the *Qur'ān*:

﴿وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾

AND the Messenger (of Allah) will say: "O my Lord-God! Surely my people have forsaken this Qur'ān" (since, among other things, they no longer recite it continuously)!"

(Qur'ān, al-Furqān, 25:30)

Our gentle readers would be absolutely amazed to know that there are multitudes of Muslims today who spend long hours of the night singing great songs in praise of *Nabī Muhammad* (صلى الله عليه وسلم), but who do not recite the *Qur'ān* as it ought to be recited, *i.e.*, from cover-to-cover at least once a month.

Prophet Muhammad (صلى الله عليه وسلم) has declared that the soul will be questioned by Angels in the grave. Among the questions will be: Who is the Prophet you followed? If the answer that is given is Muhammad (صلى الله عليه وسلم), then that will imply that the Book which was accepted as the Word of the Lord-God, and which supposed to be recited, studied, and followed, would be the *Qur'ān*.

It is entirely possible that the soul can then be handed a copy of the *Qur'ān* in the grave, and can be commanded to recite the *Qur'ān*. The purpose of this very first test in the grave would be to determine whether this Muslim was guilty of forsaking the *Qur'ān*, or whether he or she used to recite the *Qur'ān* regularly. If the soul is discovered through this test to be one of those guilty of forsaking the *Qur'ān*, then punishment in the grave can possibly commence with this failure.

There are those who would not be able to recite the *Qur'ān* in Arabic, and who may request a translation in French, English, Urdu, German, *etc*. They would then learn to their dismay that there is only one *Qur'ān*, and it is in Arabic, and that they never devoted any effort to learn enough Arabic to recite the *Qur'ān* in Arabic. The fate of the Arab who speaks Arabic, and yet cannot recite the *Qur'ān* in Arabic, or who recites the *Qur'ān* haltingly at a speed embarrassingly slower than a cow, would not be pleasant to behold.

Someone who has just become a Muslim, and does not as yet know how to recite the *Qur'ān* in Arabic, will not, of course, suffer the same fate, if he dies in that condition, as one who has spent his life as a Muslim

without reciting the *Qur'ān* regularly.

When should the Qur'ān be recited?

He Who sent down the *Qur'ān* has Himself advised that the best time for it to be recited is in the early morning. This is particularly so when the *Qur'ān* is recited in prayer that is performed at dawn:

﴿أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ
وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴾

> "Establish worship at the going down of the sun until the dark of night, and (the recital of) the *Qur'ān* at dawn. Lo! (the recital of) the *Qur'ān* at dawn is ever witnessed."
>
> (Qur'ān, al-Isrā, 17:78)

In order for the *Qur'ān* to be recited in early-morning prayer, it must be recited from memory, hence memorization of passages of the *Qur'ān* also becomes necessary.

Finally Allah Most High has ordered that the *Qur'ān* be recited in a melodious way. Here is the command:

﴿... وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴾

"... and recite the *Qur'ān* calmly and distinctly, with your mind attuned to its meaning."

(Qur'ān, al-Muzammil, 73:4)

CHAPTER THREE

Preparation for study through promptly acting in accordance with what is understood in the Qur'ān

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ﴾

"The likeness of those who are entrusted with the (Law of) the Torah, yet applied it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who (thus) betray the revelations of Allah. And Allah guides not wrongdoing folk." (Qur'ān, al-Jumu'ah, 62:5)

He Who sent down the *Qur'ān* to Nabī Muhammad (عليه السلام) also sent down the Torah to *Nabī Mūsa* (Moses عليه السلام).Those of the followers of *Nabī Mūsa* who received the Torah, and studied it, and did not act in accordance with its guidance, incurred the divine wrath to such an extent that He likened them in the above verse to donkeys with a load of books on their backs.

The student who embarks on a study of the *Qur'ān* is thus advised to always try to act promptly in accordance with its guidance in order to qualify to receive knowledge from He Who is the source of all true knowledge.

A particularly obnoxious example of this Israelite failure to act in accordance with the divine guidance sent down in the Torah is the prohibition of *Ribā* (*i.e.* lending and borrowing money on interest). The *Qur'ān* has referred to their abandonment of divine guidance prohibiting *Ribā*:

﴿وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُواْ عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ

عَذَابًا أَلِيمًا ﴾

"They took usury although it had been forbidden to them, and they (thus) wrongfully devoured of other people's possessions. And for those from among them who [continue to] deny the truth We have readied grievous suffering."

(Qur'ān al-Nisā, 4:161)

If those who betrayed the Torah by failing to act in accordance with its guidance, are likened to a donkey with a load of books on its back, is it possible that those who fail to act in accordance with the guidance in the *Qur'ān* would be considered to be any different? Can such a people qualify to be guided by Allah Most High as they attempt to study the *Qur'ān*?

The very last revelation in the *Qur'ān* to come down with Angel Gabriel to Prophet Muhammad (صلى الله عليه وسلم) was the revelation commanding the total and complete eradication of *Ribā*. The most well-known form of *Ribā* is usury, *i.e.*, 'borrowing and lending money on interest'. But there is also *Ribā* in the bogus and fraudulent Zionist-sponsored monetary system of paper, plastic and electronic money. The revelation warned of a declaration of war from Allah and His Messenger against those who

refused to give up *Ribā*:

﴿ ... فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ اللّهِ وَرَسُولِهِ ... ﴾

"... And if ye do not, then be warned of war (against you) from Allah and His Messenger ..."

(Qur'ān, al-Baqarah, 2:279)

Nabī Muhammad (صلى الله عليه وسلم) went on to curse all four, and to declare that they were all equally guilty – the one who takes *Ribā*, the one who gives *Ribā*, the one who records the transaction, and the two witnesses. (For references for all of the above, see my book entitled *The Prohibition of Ribā in the Qur'ān and Sunnah*.)

No Muslim can possibly succeed in studying the *Qur'ān* while still borrowing or lending money on interest. Some Muslims remain blissfully ignorant of the fact that they have borrowed money on interest from so-called Islamic Banks who lend money on interest by deception. The Bank sells on credit at a price higher than the cash price while declaring, falsely so, that it is engaged in *Murābaha*. When credit price is higher than

cash price, the difference between the two would be *Ribā*. The Bank refers to that difference in price, again falsely so, as mark-up. I describe it as *Ribā* through the back door!

CHAPTER FOUR

Do not ignore – by-pass – or disrespect the Qur'ān in the pursuit of knowledge

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ. . . ﴾

"And We have sent down to you the Book (*i.e.*, the *Qur'ān*) as an explanation of all things (and hence as the primary source of knowledge), a Guide, a Mercy, and Glad Tidings to Muslims."

(Qur'ān, al-Nahl, 16:89)

﴿وَإِذَا قُرِىءَ الْقُرْآنُ فَاسْتَمِعُواْ لَهُ وَأَنصِتُواْ

لَعَلَّكُمْ تُرْحَمُونَ ﴾

"Hence, when the *Qur'ān* is recited, hearken unto it, and listen in silence, so that you might be graced with [Allah's] mercy."

(Qur'ān, al-'Arāf 7:204)

Do not disrespect the Qur'ān!

Every Muslim family knows that children must be taught to kiss the *Qur'ān* every time it is held in the hand, that the *Qur'ān* must never be placed on the floor, that they should not turn their backs to the *Qur'ān*, *etc*. But in the verse above, Allah Most High has also commanded silence when the *Qur'ān* is being recited. It is for this reason that when thousands enter the *Masjid* for the *Salāt al-Jumu'ah*, and some are engaged in reciting the *Qur'ān*, there is such a silence in the *Masjid* that one can hear the drop of a pin! Those who so disrespect the *Qur'ān* by talking and chatting while the *Qur'ān* is being recited (particularly so in the *Masjid*), cannot hope to ever be successful in studying the *Qur'ān*.

It is also an act of disrespect, and a sin, to recite the

Qur'ān at break-neck speed since Allah has specifically prohibited such:

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾

"Move not your tongue in haste, [reciting the words of the revelation:]"

(Qur'ān, al-Qiyāmah, 75:16)

Those who recite at great speed, particularly so in *Salāt al-Tarawīh* (which is a special prayer in the month of *Ramadān*), as well as those who join in such prohibited recitation of the *Qur'ān* by listening to it, will have to answer for such disrespect to Allah's Word. It is also an act of disrespect to the *Qur'ān* to listen to it being recited in *Salāt,* or oneself reciting it in *Salāt*, and yet not understanding what is recited, and not making an effort to learn enough of the Arabic language to be able to understand what is being recited.

Do not by-pass the Qur'ān!

In order for anyone to be a true student of the *Qur'ān,* the firm policy of study must be adopted of never ignoring or by-passing the *Qur'ān* in the pursuit of

knowledge – regardless of the branch of knowledge being studied. Rather the *Qur'ān* must be recognized as the infallible Word of the One God Who speaks with absolute authority and without error. Fourteen hundred years is a very long period of time, and that is how long the *Qur'ān* has been in this world. Had there been any errors in the *Qur'ān*, they should have already been discovered; but no one has ever discovered any error in the *Qur'ān* during this very long period of time.

It is only after the student of the *Qur'ān* has studied what the *Qur'ān* has plainly said concerning a subject of study, should he then turn to other sources of knowledge such as the *Hadīth* of *Nabī Muhammad* (صلى الله عليه وسلم), or to previous scriptures, *i.e.*, revealed prior to the *Qur'ān*, or to knowledge which has come to the world for example, from modern western civilization. Since knowledge which has come from the *Qur'ān* is absolute 'truth' and is infallible, that knowledge from the *Qur'ān* must be used as *al-Furqān*, *i.e.*, that which sits in judgment over all other knowledge – regardless of source.

Let us now give an example of proper methodology.

Suppose we wish to study the subject of Gog and Magog, who are a major sign of the End-time, to

determine when they will be released into the world. If we use the wrong methodology of commencing our study with the *Hadīth,* rather than the *Qur'ān*, we can be misled to misinterpret the *Hadīth*. Many have unfortunately made this mistake of using a wrong methodology, and have concluded from the study of one solitary *Hadīth* that Gog and Magog will be *released* into the world only *after* the return of *Nabī 'Isa* (Jesus عليه السلام), the son of the Virgin Mary (عليهما السلام), and *after* he has killed *Dajjāl* the false Messiah.

The *Qur'ān* did not *at all* link the *release* of Gog and Magog into the world to the return of *Nabī 'Isa* (Jesus عليه السلام) and to his killing of *Dajjāl.*

If such people had commenced their study of the subject with the *Qur'ān* they would have found that the *release* of Gog and Magog into the world has been linked by Allah Most High to the return of a people to a 'town' from which they had been expelled by divine decree. Having expelled them from their 'town', Allah Most High then banned their return until:

i. Gog and Magog were *released*,

ii. Gog and Magog had spread out in all directions:

﴿وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا
يَرْجِعُونَ ⊙ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ
وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾

“We have prohibited the return of a people to a town which we have destroyed, (21:95)

“Until Gog and Magog are released, and they spread out in all directions (or descend from every height).”

(Qur’ān, al-Anbiyāh, 21:95-6)

In order for the student to discover the absolute and irrefutable ‘truth’ of the release of Gog and Magog into the world, he has to discover the identity of the ‘town’ referred to in the verse above. We have done so while using proper methodology, and we have identified the town as *Jerusalem*.

Our first step in identifying the ‘town’ was to recognize it to be linked by the irrefutable *Qur’ān* to Gog and Magog. Secondly, Gog and Magog belong to the Signs of the End-time, and the *Qur’ān* has declared *Nabī ‘Isa* (Jesus عليه السلام) to be the Sign *par excellence* of the End-time:

﴿وَإِنَّهُ لَعَلَمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ
هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

"And, behold, surely he (Jesus) (*i.e.*, his return) is indeed a Sign of the Last Hour; hence, have no doubt whatever about it, but follow Me: this [alone] is a straight way."

(Qur'ān, al-Zukhruf, 43:57-61)

Nabī 'Isa (Jesus عليه السلام) (*i.e.*, his return) is the master-Sign of the Last Day or the End-time. The 'town' therefore has to be one that is linked to *Nabī 'Isa* (Jesus عليه السلام) as no other 'town' is linked to him. Hence it has to be *Jerusalem*.

This identification of the 'town' with Jerusalem is confirmed by the *Hadīth* quoted here-under that Gog and Magog will pass by the Sea of Galilee on their way to a mountain in *Jerusalem*:

... قَالَ فَيَمُرُّ أَوَّلُهُمْ بِبُحَيْرَةِ الطَّبَرِيَّةِ فَيَشْرَبُ مَا
فِيهَا ثُمَّ يَمُرُّ بِهَا آخِرُهُمْ فَيَقُولُ لَقَدْ كَانَ بِهَذِهِ

مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَنْتَهُوا إِلَى جَبَلِ بَيْتِ الْمَقْدِسِ فَيَقُولُونَ لَقَدْ قَتَلْنَا مَنْ فِي الأَرْضِ هَلُمَّ فَلْنَقْتُلْ مَنْ فِي السَّمَاءِ...

(The Prophet said that the first of (Gog and Magog) will pass by the Sea of Galilee and start to drink from it – until when the last of them pass by they will say: "There once used to be water here." They will then travel on until they reach a mountain in Jerusalem and they will then say: "We have killed those who are in earth – now let us kill those who are (above) in the sky."

(Jāmi' al-Tirmīdhī)

As a consequence, we have concluded that the *Qur'ān* referred to the expulsion of the Jews by divine decree from *Jerusalem*, and to the ban imposed again by divine decree prohibiting their return to reclaim *Jerusalem*. When, however, they do return and succeed in reclaiming *Jerusalem* as their own, such will not only reveal to the world that Gog and Magog were already released and had already spread out in all directions, but also reveal the identity of Gog and Magog in the Judeo-Christian Zionist alliance who control power in modern western

civilization, and who brought the Israelite Jews back to *Jerusalem* to reclaim it as their own.

Since the *Qur'ān* also referred to Gog and Magog as agents of *Fasād* (al-Kahf, 18:94) the implication of them spreading out in all directions is that the world would experience universal *Fasād*. The explanation in the *Qur'ān* for the universal *Fasād* which now afflicts mankind is quite plain and clear. Gog and Magog are the cause of that *Fasād!* There is no other explanation.

Not only did wrong methodology of ignoring the *Qur'ān* lead to an error concerning the time of the release of Gog and Magog into the world, and negligence in respect of locating the explanation in the *Qur'ān* for today's universal *Fasād,* but it also led to a misinterpretation of the *Hadīth* which spoke of Allah *sending* Gog and Magog rather than *releasing* them:

وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ
حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ
فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ

كَانَ بِهَذِهِ مَرَّةً مَاءٌ

> … And then Allah will *send* Gog and Magog and they will spread out in every direction. The first of them will pass by the Sea of Galilee and they will drink from it. And the last of them will pass by and they will say that there used to be water in it.
>
> (Sahīh Muslim)

Those who used the wrong methodology also missed the clue given by the *Hadīth* that an ever-diminishing water-level of the Sea of Galilee will indicate that Gog and Magog have been released, and that they have been passing by that Sea on their way to *Jerusalem*. In fact, the water-level in the Sea of Galilee is now so low that it has crossed all previous records, and it seems only a matter of time before the Sea becomes dry and devoid of water. This provides further tangible proof that Gog and Magog have already been released.

Finally, we may direct attention to another *Hadīth* which records a vision which the blessed Prophet (صلى الله عليه وسلم) experienced while sleeping at the home of his wife Zainab (رضي الله عنها). The *Hadīth* is so important that we had to quote it entirely:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ، حَدَّثَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ حَدَّثَتْهَا عَنْ زَيْنَبَ بِنْتِ جَحْشٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ عَلَيْهَا فَزِعًا يَقُولُ " لاَ إِلَهَ إِلاَّ اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا ". وَحَلَّقَ بِإِصْبَعِهِ وَبِالَّتِي تَلِيهَا، فَقَالَتْ زَيْنَبُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ، إِذَا كَثُرَ الْخَبَثُ "

"Narrated Zainab bint Jahsh: One day Allah's Apostle entered upon her in a state of fear and said: None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached (them). Today a hole has been

> opened in the barrier of Gog and Magog like this. The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I asked: O Allah's Apostle! Shall we be destroyed though there will be righteous people among us? The Prophet said: Yes, (it will come to pass) when wickedness increases (*i.e.* scum, evil, disgusting conduct, sexual perversity, *etc.* overtakes the world)." (This indicates not only political, economic and military oppression of Arabs but also, that they would be demonized in every conceivable obscene and malicious way.)
>
> (Sahīh Bukhārī)

This vision not only clearly indicated that the release of Gog and Magog commenced in the Prophet's life-time, but it also prophesied the eventual destruction of the Arabs by Gog and Magog at that time when *Khabath* or scum, prevails. It is plain as daylight that scum is now incrementally prevailing in the world. Nowhere is that scum more visible than *in those parts of the world where a man can now marry another man and get a marriage certificate.* There are those Muslims, without any faith in their hearts, who actually make *Hijrah* to those parts of the world where scum prevails, because they can live there comfortably, make heaps of money, build mansions with that money in Pakistan, Egypt, Bangladesh, and

elsewhere, and thus justify their *Hijrah* in the eyes of the poor destitute masses of those countries. Scum now prevails in the Arab world as well, in consequence of which the oppressed masses are now destitute, the Algerian *Dinār* (like the Pakistani Rupee) is trading at more than 100 to US$1, millions live the wretched life of refugees, and the true believers amongst the Arabs live the most miserable life possible.

It is not difficult to understand why Gog and Magog have embarked on a destruction of the Arabs. A *Pax Judaica*, in succession to *Pax Americana*, would not be possible so long as the Arabs are strong enough to offer effective resistance to oppression.

However, there is comfort for the Arabs in the knowledge that their destruction will not constitute Divine punishment since it will take place *despite righteous conduct.*

CHAPTER FIVE

Do not study any verse of the Qur'ān (or any Hadīth) in isolation

﴿وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ۝ كَمَا أَنزَلْنَا عَلَى
الْمُقْتَسِمِينَ ۝ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝
فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝ عَمَّا كَانُوا
يَعْمَلُونَ﴾

"And say: "I am indeed he that warns openly and without ambiguity," (of Our Divine anger) as We responded to those who (conveniently) divided (Scripture into arbitrary parts), (and acted likewise) in dividing this *Qur'ān* (as well) into (arbitrary) pieces (as they please). Therefore, by the Lord,

We will surely call them to account for what they did."

(Qur'ān, al-Hijr, 15:89-93)

Allah Most High taught a very important lesson at the beginning of the *Qur'ān*, in methodology of the study of the Book. He did so when He revealed that He ordered the Angels to bow down and prostrate themselves before *Ādam* (عليه السلام) and then proceeded to inform us that they all did so, *except (or save) Iblis::*

﴿وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

"And behold, We said to the angels: "Bow down to Adam" and they (all) bowed down except (or save) Iblīs: he refused and was haughty: He was of those who reject Faith."

(Qur'ān, al-Baqarah, 2:34)

If this verse of the *Qur'ān* were to be studied by itself in isolation (or stand-alone), the inescapable conclusion would be that *Iblīs* (otherwise known as Lucifer) was an Angel. Indeed, those who came to that conclusion still hold the view to this day, that he is a *fallen* Angel since he disobeyed Allah's order.

It was precisely because Allah Most High wanted to teach a lesson in methodology that the sentence was constructed in the way it was.

When we study the rest of the *Qur'ān*, we find that Angels cannot disobey (nor do they eat food). They must do whatever they are ordered to do:

﴿.... لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"… who resist not Allah in that which He commands them, but do that which they are ordered."

(Qur'ān, al-Tahrīm, 66:6)

Since Angels cannot, and do not disobey Allah Most High, and *Iblīs* (*i.e.*, Satan) disobeyed Him, the implication, which is now as plain as daylight, is that *Iblīs* could not have been an Angel.

Finally, in *Sūrah al-Kahf*, the *Qur'ān* concluded its lesson in methodology by repeating that the order to prostrate was given to the Angels, and that they all obeyed except *Iblīs*. The Qur'ān then proceeded to close

the subject with the declaration that *Iblīs* was a *Jinn* (*i.e.*, a category of beings created from smokeless fire and popularly known as ghosts)*:*

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾

> "Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinn, and he broke the Command of his Lord."
>
> (Qur'ān, al-Kahf, 18:50)

The lesson that was taught was that a wrong methodology of studying a verse of the *Qur'ān,* or a *Hadīth* of *Nabī Muhammad* (صلى الله عليه وسلم), in isolation, can lead to error. This methodology of *breaking-up* the *Qur'ān* into pieces for convenience – either for the purpose of conveniently *accepting* a piece and *rejecting* another piece, or for studying the *Qur'ān one piece at a time*, was condemned in the *Qur'ān*:

﴿كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ۝ الَّذِينَ جَعَلُوا
الْقُرْآنَ عِضِينَ ۝ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِيْنَ ۝
عَمَّا كَانُوا يَعْمَلُونَ﴾

"Those who make division in such as We send down, those who break the *Qur'ān* into parts; by your Lord, We shall question them, every one of them, in respect of what they used to do."

(Qur'ān, al-Hijr, 15:90-93)

Wrong methodology lead to error concerning money

Not only did Allah Most High teach this important lesson of methodology, but He also went on to test those who study the Book. For example, He declared in *Sūrah al-Kahf* that the young men slept in the cave for 300 years after which He woke them up from their sleep. They then decided to send one of them to the market to buy some food and gave him money with which to buy the food. The *Qur'ān* has used the word *Wariq* for the money that was taken to buy the food. Since *Waraq* can mean leaf or paper, those who used the methodology of studying a

verse in isolation came to the conclusion, wrongly so, that paper could be used as money, and hence that today's paper-money (*i.e.*, currency notes) was *Halāl*.

Gold and silver coins that the *Qur'ān* recognized as money (*i.e.*, *Dinār* and *Dirham*) always have intrinsic value, whereas paper-money has no intrinsic value. Rather it has a fictitious value that is manipulated to unjustly enrich western civilization while impoverishing all those who resist western domination. The deadliest weapon that the west employs against those who resist their domination is the weapon of inflation, and this is made possible because of manipulation of the (fictitious) value of paper-money. (See my book entitled *The Gold Dinār and Silver Dirham – Islam and the Future of Money*). Paper money or currency notes in today's monetary system are bogus fraudulent and utterly *Harām,* but the *Muftis* of Islam who deliver legal opinions, remain in a state of blissful ignorance of this fact – even while some of them frolic in Wall Street. Those who disagree, and who reject this view, will learn in their graves the truth that they cannot dispute.

Wrong methodology lead to error concerning the age at which marriage is permissible

It remains a matter of profound regret that many Muslims (including some scholars) came to a deplorable conclusion, based on a misreading of a solitary verse of the *Qur'ān* that Allah Most High has permitted marriage with a girl even before she reaches the age of puberty:

﴿وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِن نِّسَائِكُمْ
إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ
يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ
حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا﴾

> "Such of your women as have passed the age of monthly (menstrual) courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no (menstrual) courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy."

(Qur'ān, al-Talāq, 65:4)

The above verse deals with the law of divorce in Islam which prescribes a waiting period after a pronouncement of divorce, before the divorce enters-into-force, or takes effect. That waiting period is three menstrual periods of the wife who is being divorced. In the event that the wife has reached the age of menopause when women stop having the menstrual periods, the law prescribes instead, a waiting period of three months. It then explains that the same waiting period of three months will apply for wives who (otherwise) have no menstrual periods.

Such a woman who does not have her normal monthly menstrual period can either be one who has not as yet reached the age of puberty – hence she will not qualify as other than a child – or a woman who suffers from an abnormal state of no menses. Which of the two is the *Qur'ān* referring to in the above verse?

The very clear answer emerges from even a cursory study of the rest of the *Qur'ān* that marriage is always with *Nisā* (*i.e.* women), and never with a child. Whenever the *Qur'ān* has referred to marriage, or to intimate relations, it has always used the word *Nisā.*

In one verse in particular, the *Qur'ān* has referred to

Nisā as *Harth* (*i.e.*, tilth or field which is ploughed so that seeds can be planted with the hope that they will fertilize and grow and produce a crop):

﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُواْ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ...﴾

> "Your women are your tilth; go, then, unto your tilth as you may desire ..."
>
> (Qur'ān, al-Baqarah, 2:223)

In order therefore, for a girl to become *Nisā,* and hence eligible for sexual intercourse with men, she must reach the age of puberty, since it is only at this age that her womb can qualify as *Harth,* or a field which can be cultivated. Prior to that age her womb cannot be cultivated since no seed can ever be fertilized and grow.

The same guidance from the *Qur'ān* concerning marriage is to be found in the verse where Allah Most High directed attention to *the collective responsibility* of the community of Muslims for maintenance of an abnormally high number of widows and orphans in the wake of two wars which had taken place (*i.e.*, the battle

of *Badr* and of *Uhud*). His first, and most urgent response, was to advise a means of resolving the problem of maintenance of orphan girls (since they are His first priority) as follows:

﴿وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى فَانكِحُواْ
مَا طَابَ لَكُم مِّنَ النِّسَاء مَثْنَى وَثُلاَثَ وَرُبَاعَ
فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَوَاحِدَةً أَوْ مَا مَلَكَتْ
أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُولُواْ﴾

And if you fear that you will not be able to fulfill (your collective responsibility to maintain) the orphan (girls), (since, for example, the *Zakāt* funds may not suffice) marry from among those (orphan girls who have become) women (*i.e.*, who have reached the age of puberty) and who are pleasing to you, – two or three or four; but if you fear that ye cannot do justice (in respect of maintaining all these wives with equity since, for example, you may not have the resources to do so) then (marry only) one (and instead of marrying those orphan girls who are eligible for marriage) you may take them (with their guardians' consent, as Milk al-Yamīn) as those that your right hands possess (who do not

> have to be maintained on the basis of equity with wives). That is better (for you) since you will consequently not do injustice (by failing to maintain the orphan girls who are the most vulnerable of all those who need to be maintained.
>
> (Qur'ān, al-Nisā, 4:3)
>
> (Note: When you have the resources to do so, you should then marry such Milk al-Yamīn, so they would then become wives. While we do not address and explain the subject of *Milk al-Yamīn* at this time, and in this book, it should be clear to our readers that wrong methodology has also led many to a wrong explanation of the several verses of the *Qur'ān* on this subject.)

The above verse makes it abundantly clear that the orphan girls can be married only when they are women, *i.e.*, they have attained the age of puberty.

It is now also clear that the *Hadīth* in *Sahīh Bukhārī* which declared that *Nabī Muhammad* (صلى الله عليه وسلم) married a six-year-old child, is in manifest conflict with the *Qur'ān*, and hence false and fabricated.

Those who disagree with the above should show some integrity by declaring that it is *Sunnah* to marry a six-year-old, and that they are themselves prepared to accept

and to apply this *Sunnah*, since Allah Most High has declared (Qur'ān, al-Ahzāb, 33:21) that the conduct of the blessed Prophet is the best example or model of human conduct. They should also explain why no one has followed this so-called *Sunnah* since the time of the blessed Prophet (صلى الله عليه وسلم). Finally, they should prepare to defend their view when ISIS arranges for the marriage of a 6 year-old child with a 55 year-old man to be video-recorded with Zionist-supplied state-of-the-art recording equipment, and that video is then broadcast on every television channel in the world.

CHAPTER SIX

The verses of the Qur'ān are like the stars in the sky

﴿ وَلَقَدْ زَيَّنَّا السَّمَاء الدُّنْيَا بِمَصَابِيحَ... ﴾

"And we have surely adorned the lowest sky with lamps ..."

(Qur'ān, al-Mulk, 67:5)

The *Qur'ān*, directs our attention to the stars above and informs us that they were placed in the sky as an adornment and in order to beautify the sky:

﴿إِنَّا زَيَّنَّا السَّمَاء الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ﴾

"Behold, We have adorned the skies nearest to the earth with the beauty of stars."

(Qur'ān, al-Saffāt, 37:6)

But it is part of the divine wisdom with which He teaches methodology for the study of the *Qur'ān*, that he has described those very stars in the sky above as *lamps*:

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾

"And, indeed, We have adorned the skies nearest to the earth with lamps, and have made them the object of futile guesses for the evil ones [*i.e.*, astrologers]: and for them have We readied suffering through a blazing flame."

(Qur'ān, al-Mulk, 67:5)

The reason why He has described the stars as *lamps* is because they have an important additional function to perform, since Allah Most High has put them there so that they can be used to locate direction:

﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُواْ بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ

يَعْلَمُونَ﴾

"And He it is who has set up for you the stars so that you might be guided by them (for direction, for example, when travelling) in the midst of the deep darkness of land and sea: clearly, indeed, have We spelled out these messages unto people of [innate] knowledge!"

(Qur'ān, al-An'ām, 6:97)

Rivers and mountains, like stars in the sky, also assist in the same matter of providing a sense of direction:

﴿وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ
وَأَنْهَارًا وَسُبُلاً لَّعَلَّكُمْ تَهْتَدُونَ﴾

"And he has placed firm mountains on earth, lest it sway with you, and rivers and paths, so that you might find your way, (16:15)

﴿وَعَلامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴾

"as well as [various other] means of orientation: for [it is] by the stars that men find their way."

(Qur'ān, al-Nahl, 16:16)

In order for the stars to function as lamps with which we can locate direction for travel, or direction of the *Qiblah* (*i.e.*, direction of prayer), it is necessary for us to first study how they are inter-connected and how they combine to form a whole. We must carefully study the stars to grasp the 'big picture', and only then can we read our present location and find the desired direction. Indeed there is an entire branch of knowledge known as astronomy, and one part of astronomy is devoted to the study of the stars. For thousands of years before the modern telescope was invented, numerous civilizations achieved great sophistication in this branch of knowledge through which stars became lamps.

Simple common sense is enough for us to recognize that if we look at only one star, or just a few stars, without a knowledge of the big picture that emerges from a study of the totality of stars, we can make mistakes when selecting direction.

It is this very lesson in methodology that Allah Most High has taught at the very beginning of the *Qur'ān* when He declared that all the angels obeyed His order to them to prostrate before Ādam (عليه السلام) except Iblīs (*i.e. Satan*). It was because of methodology that the sentence

was divinely-constructed like this, since wrong methodology of studying a verse in isolation (or stand-alone) would inevitably lead to the conclusion that Iblīs was an angel. When, on the other hand, we use the right methodology of studying the totality of the data in the *Qur'ān*, we find that Iblīs was not an Angel, and could not have been an Angel, but, rather, was a Jinn.

It is indeed very strange that so many scholars of Islam in a modern age which has already witnessed the return of the Israelite Jews to Holy Jerusalem to reclaim that town as their own, have failed to recognize the presence of Gog and Magog in the Judeo-Christian Zionist alliance which has brought about that momentous return. They have made the elementary mistake of remaining fixated on one solitary *Hadīth* which they misunderstand to declare that Gog and Magog will be *released* into the world only after the return of the true Messiah, *Nabī 'Isa* (Jesus عليه السلام), the son of the virgin Mary. In doing so, they have ignored the *Qur'ān* which declares that it explains all things, and hence must explain that momentous return.

Locating the system of meaning of a subject being studied in the Qur'ān

In the same way that the stars in the sky cannot function as *lamps* for us unless and until we study, understand and grasp the pattern in which they are inter-connected, so too the verses of the *Qur'ān* have to be studied and understood to locate the pattern with which they are inter-connected in order for us to discover their true meaning. *Maulānā* Dr. Muhammad Fazlur Rahmān Ansārī, the author of the great 2-volume work on the *Qur'ān* entitled *The Qur'anic Foundations and Structure of Muslim Society*, has described that pattern as the *system of meaning* of the subject:

> Now, besides consistency, the conformability of the Holy Qur'ān in its various parts, as mentioned in the above verse, brings us to the logic of theoretic consciousness, which, too, is inherent in the holy book, even as the logic of religious consciousness is enshrined therein.
>
> The conformability, however, signifies, in the estimation of the best Qur'anic authorities, not only uniformity of teaching but also the principle that all the verses of the holy book are inter-related as parts of an intelligible system – whereby the existence of a system of meaning in the Holy

> Qur'ān is positively established, as also the technique of the exposition of that system.
>
> (QFSMS, Vol. 1 p. 111.)

Not everyone is a mariner with knowledge of navigation through the stars; so too only scholars of Islam would devote the effort for study of the *system of meaning* of a subject dealt with in the *Qur'ān*. That system of meaning cannot be grasped without the simultaneous application of both external study and internal insight. The *Qur'ān* has described this integration of external and internal knowledge as *Majma'a al-Bahrain* (*i.e.*, the meeting of the two oceans), and the model of such scholarship was depicted in the person of someone called *Khidr* who bore an uncanny epistemological resemblance to *Nabī 'Isa* (Jesus عليه السلام). (See my book entitled *In Search of Khidr's Footprints in Ākhir al-Zamān*).

Harmony in the stars and in the Qur'ān

The *Qur'ān* has invited mankind to embark on a search to find any discordance or anything which disrupts the perfect harmony that exists in the sky above:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ﴾

“[Hallowed be] He who has created seven heavens in full harmony with one another: no fault will you see in the creation of the Most Gracious. And turn your vision [upon it] once more: can you see any flaw? – 67:3

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِأً وَهُوَ حَسِيرٌ﴾

“Yea, turn your vision [upon it] again and yet again: [and every time] your vision will fall back upon you, dazzled and truly defeated …”

(Qur’ān, al-Mulk, 67:3-4)

Only after having challenged mankind to find any discrepancy or disharmony in the pattern of the stars above, did the *Qur’ān* then explain that the stars were placed in the sky as lamps (which show the way to go):

﴿وَلَقَدْ زَيَّنَّا السَّمَاء الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ﴾

"And, indeed, We have adorned the skies nearest to the earth with lights, and have made them the object of futile guesses for the evil ones [from among men]: and for them have We readied suffering through a blazing flame –"

(Qur'ān, al-Mulk, 67:5)

The lesson in methodology that was thus taught should have been clear to the scholars of the *Qur'ān*, namely that there is perfect harmony with no inconsistency and no contradiction in all the verses of the *Qur'ān*. Indeed this perfect harmony is a Sign of its divine origin:

﴿أَفَلاَ يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللّهِ لَوَجَدُواْ فِيهِ اخْتِلاَفًا كَثِيرًا﴾

Will they not, then, try to understand this *Qur'ān*? Had it issued from any but Allah, they would surely have found in it

many an inner contradiction (*i.e.*, many verses contradicting each other)!

(Qur'ān, al-Nisā, 4:82)

Hence in studying the verses of the *Qur'ān* to discover *the system of meaning* of a subject, the student must always struggle to locate that explanation which harmoniously integrates *as a perfect whole* all the data in the *Qur'ān* on that subject. In the same way that no star is *out of place* in the sky above, so too no verse is *out of place* in the *Qur'ān*. No verse contradicts another verse, and no verse cancels another verse!

It would benefit the gentle reader if some examples of the applications of that method of study of the *Qur'ān* of locating the *system of meaning,* can be provided in this essay, and it is to this that we now turn.

CHAPTER SEVEN

System of meaning in the Qur’ān on the subject of consumption of intoxicants and curing addiction to alcohol

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن
مَّاء غَيْرِ آسِنٍ وَأَنْهَارٌ مِن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ ...﴾

“[Here is a description] of paradise which the God-conscious are promised [a paradise] wherein there are rivers of water which time does not corrupt, and rivers of milk the taste whereof never alters, and rivers of wine delightful to those who drink it ...”

(Qur'ān, Muhammad, 47:15)

As we search for perfect harmony in the verses of the *Qur'ān* which deal with this subject, we eventually realize that there is no cancellation or abrogation of any of the verses. It was because of a lack of proper methodology that some scholars of Islam were led to the false conclusion that a later verse on this subject cancelled an earlier verse. May Allah forgive such scholars when, on Judgment Day, they have to answer for having declared a verse of the blessed *Qur'ān* to have been cancelled or abrogated. Only *Nabī Muhammad* (صلى الله عليه وسلم) could possibly have had the authority to make such a declaration, and he never did so!

When we adopt the methodology of studying this subject in the *Qur'ān* to locate that *system of meaning* which binds or integrates all the Qur'anic data as a harmonious and meaningful whole, we realize that the *Qur'ān* has dealt with the subject in a manner designed to achieve *two* objectives.

The *first* divine objective was to dramatically create a community of people, absolutely unique in human history, who would abstain totally from consumption of intoxicating drinks even while they understood and

recognized that wine could be enjoyed innocently *provided it did not intoxicate, and even while they lived with the promise of such wine in paradise*. This community could then play a magnificent role as a model community in assisting the rest of mankind to respond to the many dangers that attend the consumption of alcohol. This would be particularly important in *Ākhir al-Zamān,* or the End-time, when the consumption of alcohol would proliferate to such an extent as to inundate the world.

The *second* divine objective, which seems not to have been recognized by those who hastened to declare a verse of the *Qur'ān* on the subject to have been cancelled or abrogated by subsequent revelation (*i.e.*, *Mansūkh*), was to deliver a divinely-ordained method for curing the alcohol addict so that this unique community would be able to play a strategically important role in time to come in delivering the addict from addiction to wine and to gambling. This represented, and still represents, a manifestation of Divine wisdom that is truly dazzling to behold.

The verses of the *Qur'ān* delivered a stage-by-stage method through which the first divine objective was achieved in a spectacular manner. Previous revelations

had prepared the way for the final revelation which prohibited the consumption of *Khamr* (*i.e.*, alcoholic drinks). When that final revelation came down (Qur'ān, al-Māidah, 5:90-91), we learn from the historical record that wine flowed down the streets of the city of Madīna. This was perhaps, the first time in recorded human history that an entire community of people who were habitual in the consumption of intoxicating beverages, voluntarily discarded all their stocks by pouring them down the drains, and then permanently embraced total abstention from intoxicating beverages. Why did Allah Most High bring about this dramatic transformation, and what was the strategy employed by the divine wisdom with which He succeeded in this total transformation of the society?

The student of the *Qur'ān* who probes the revelations to locate the *system of meaning* of this subject, would have to ask the pertinent question: How do we explain that even after a Muslim community comprised of companions of the blessed Prophet (صلى الله عليه وسلم) had received all previous revelations on the subject, they still had such ample stocks of wine in their home when the final revelation was received, that wine flowed down the streets of their city? How do we explain the historical fact that even after all previous revelations had come down,

there were eminent companions of the Prophet (صلى الله عليه وسلم) who were drinking wine when that final revelation came down? Was it because they understood the divine revelations on the subject to have been directed to addicts, rather than to the community as a whole?

> Imam Ahmad recorded that Anas said: "I once was giving an alcoholic beverage to Abu Ubaydah bin al-Jarrah, Ubay ibn Ka'b, Suhayl bin Baydaa and several of their friends meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and said, 'Did you not know that *Khamr* has been prohibited?' They said, 'We'll wait and ask.' They then said, 'O Anas! Spill the remaining alcohol out of your container.' By Allah! They never drank it again, and their *Khamr* at that time was made from unripe and normal dates." This is also recorded in the two Sahihs (*i.e.* Bukhārī and Muslim)

With the dramatic creation of a unique community of people who abstained totally from the consumption of alcoholic beverages, the stage was set for the world of Islam to play a strategic role in history as the haven for cure of alcohol addicts. The stage was set for hearts of very large numbers of people in affected parts of the world to eventually beat in gratitude to the world of

Islam and perhaps, to also recognize Truth in the *Qur'ān*.

This book points out that the moment in history for Islam to play such a role, has now arrived!

In order, however, for Muslims to function as a haven for the cure of alcohol addicts, Muslims have to understand the *second* divine objective of the Qur'anic *system of meaning* which delivered a method to cure the addict. That method delivered a stage-by-stage cure.

Before beginning the process of dramatic transformation of the Muslim society in respect of the consumption of wine, the *Qur'ān* first appealed to them to *think*. The same fruit trees which produced intoxicating beverages such as wine, also produced wholesome food (Qur'ān, al-Nahl, 16:67). People were invited to think and to realize that both wine and food had thus been provided by Allah Most High, and mankind should ponder and reflect over the divine wisdom that was now being manifested in the revelations of the *Qur'ān* on this subject.

Not only had Allah Most High created the fruit trees from whose fruits wine was pressed, but He had very clearly described the life of heaven as one in which the

believers would enjoy *Khamr* (*i.e.*, wine) innocently, *i.e.*, without the dangerously harmful effects of intoxication and of addiction. There was powerful imagery in the description of that heavenly life with its innocent enjoyment of wine. It was meant to *compensate* for the coming loss of the same innocent enjoyment of wine in this world:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن
مَّاء غَيْرِ آسِنٍ وَأَنْهَارٌ مِن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ
عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ
وَسُقُوا مَاء حَمِيمًا فَقَطَّعَ أَمْعَاءهُمْ﴾

"[Here is a description] of paradise which the God-conscious are promised [a paradise] wherein there are rivers of water which time does not corrupt, and rivers of milk the taste whereof never alters, and rivers of wine delightful to those who drink it, and rivers of honey of all impurity cleansed,

and the enjoyment of all the fruits [of their good deeds] and of forgiveness from their Lord-God: can this [parable of paradise] be likened unto [the parable of the recompense of] such as are to abide in the fire and be given waters of burning despair to drink, so that it will tear their bowels asunder?"

(Qur'ān, Muhammad, 47:15)

﴿يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ﴾

"They will be given a drink of pure wine whereon the seal [of Allah] will have been set."

﴿خِتَامُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَا
فِسُونَ﴾

"pouring forth with a fragrance of musk. To that [wine of paradise], then, let all such aspire as [are willing to] aspire to things of high account."

(Qur'ān, al-Mutaffifīn, 83:25-26)

﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ⊙ أُوْلَٰئِكَ لَهُمْ رِزْقٌ
مَّعْلُومٌ ⊙ فَوَاكِهُ وَهُم مُّكْرَمُونَ ⊙ فِي جَنَّاتِ

النَّعِيمِ ⊙ عَلَى سُرُرٍ مُّتَقَابِلِينَ ⊙ يُطَافُ عَلَيْهِم
بِكَأْسٍ مِن مَّعِينٍ ⊙ بَيْضَاء لَذَّةٍ لِّلشَّارِبِينَ ⊙
لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ﴾

"Not so, however, Allah's true servants; [in the hereafter,] theirs shall be a sustenance which they will recognize; as the fruits [of their life on earth]; and honored shall they be; in gardens of bliss: facing one another [in love] upon thrones of happiness; A cup will be passed round among them [with a drink] from unsullied springs: clear, delightful to those who drink it; no headiness will be in it, and they will not get intoxicated thereon."

(Qur'ān, al-Saffāt, 37:40-47)

The important lesson was taught that heaven was a place where believers can enjoy wine innocently without the grave dangers that attend intoxication, and therefore without any possibility of ever becoming helplessly intoxicated addicts.

A time would come when alcohol would become one of the most dangerous weapons with which *Shaitān* (*i.e.*, Satan) would attack mankind, and the *Qur'ān* was about

to respond to that coming danger.

The *Qur'ān* recognized a similarity between intoxicants and gambling (Qur'ān, al-Baqarah, 2:219). Both are addictive! In the same way that healthy food was contrasted to harmful addiction to alcohol, so too, honest livelihood through sweat and labor, was contrasted to the lack of honesty and integrity inherent in gambling. In creating a community that would abstain totally from all forms of gambling (including lottery), the Divine wisdom again dazzled with splendor at the role that this community was destined to play in history in curing addition to gambling as well.

The *Qur'ān* recognized that there was some *benefit* in both intoxicants and gambling, but that the *harm* thereof was greater than the *benefit*. Those who received this divine warning were now rationally challenged to enquire into both the individual and collective benefits and harm that accrue to the individual and the society from intoxicants and from gambling. What is the impact of alcohol on the digestive system? – Circulatory system? – Nervous system? What are the psychological and moral effects of alcohol on the individual? What are the sociological effects of alcohol on society and, in

particular, the family? What is the economic cost of alcohol in respect of health services, economic activity, accidents *etc.*?

Nabī Muhammad (صلى الله عليه وسلم) spoke prophetically to the addict when he declared of the dangers of alcohol (when it intoxicates), that it is the *key to all evil* (hence it is like playing with fire):

> "Do not drink wine for it is the key to all evils."
>
> (Sunan, Ibn Mājah)

Any rational enquiry into the harmful effects of the consumption of alcohol was certain to confirm the *Qur'anic* position that the 'harm' is greater than the 'benefit'.

As a consequence of this *first* stage of the process, not only would the society as a whole have a better understanding of the subject, but there would be some addicts who would abstain from intoxicants on the basis of their understanding of the danger it posed either to themselves personally, or to the society; and such understanding would be reinforced when they ponder over the similarity between alcohol and gambling, both being addictive and both capable of inflicting great

personal and collective harm. Thus the strategically important result of *first* stage of the *Qur'anic* method was the creation of a group of addicts who now refrained from the consumption of alcohol on the basis of rational conviction. They constituted a model of common sense and good sense which the other addicts could observe and emulate. The *first* stage of the process thus concluded in a manner that witnessed an appeal, both theoretical and concrete, to the rationality and common sense with which every alcoholic, as a human being, was endowed by his Creator.

Clearly, if the remaining addicts were ever to be weaned away from alcohol and gambling, it would not suffice to appeal to their rational consciousness. A different stage in the process was required if such addicts were to be cured of addiction to alcohol.

While the *first* stage of *Qur'anic* method was directed to the entire society, including the addicts, and was based on an appeal to rationality, the *second* stage was directed to *only those addicted to alcohol* and witnessed a multi-dimensional embrace on the addict's inner being – his emotional personality and its attachment to a world that was sacred – employing psychology, sociology and

spirituality.

Contrary to both popular opinion as well as the opinion of many scholars of Islam through the ages, this stage of the *Qur'anic* revelation on the subject remains valid and can be eternally applied, *i.e.*, until the end of time. The mistake which was made was the assumption that this stage of revelation of the *Qur'ān* was applicable to the entire society.

The *second* stage in the *Qur'anic* revelation on the subject was delayed until such time when the House of Allah (*Masjid*) was built in Madīna and *Salāt* (or prayer) was established as an institution in the individual and collective lives of the believers. Their hearts were now attached to *Salāt* (prayer) at home as well as in the *Masjid*. Indeed *Salāt* and the *Masjid* had become the most powerful concrete symbols in their daily life of the entire world of the sacred.

The *second* stage of the Qur'anic revelation (Qur'ān, al-Nisā, 4:43) prohibited those who were intoxicated from performing *Salāt*. Such people were therefore also prohibited from visiting the *Masjid* for the purpose of performing *Salāt.*

This prohibition was related to the world of the sacred, and the sacred was always something that impacted with tremendous power on the emotions as well as the intellect. A mother, for example, is always recognized as sacred; and so there is profound emotional pain when one is barred from approaching his or her mother. This can take the form of a mother turning a wayward son out of her home. So too would there be tremendous pain in the heart of a believer when he is prohibited from standing before Allah, His Lord, to worship Him in *Salāt*, or from entering His holy house, the *Masjid,* for the purpose of performing *Salāt*. The drunks who were addicted to alcohol, and could not easily give it up, now began to hate alcohol since it caused them such tremendous pain. This was the stage of psychological demonization and it could not be pursued if the individual did not possess some consciousness of a world that is truly sacred, – and forever sacred. Only religion has a conception of the sacred. The secular west has lost consciousness of the world of the sacred.

The beauty in the psychology of the *Qur'anic* method, perceptible only to those who pursue the Islamic spiritual quest (*al-Ihsān* or *Tasawwuf*), was the magnificent manner in which it embraced both the

rational and the spiritual consciousness in human nature and made profound use of both of them in delivering a profound emotional shock capable of breaking the addiction to alcohol.

The beauty in the sociology of the *Qur'anic* method, on the other hand, was the equally magnificent manner in which it exploited the herd or group instinct in attempting to cure the addict.

The *Qur'anic* method revealed that an emotional jolt that comes from a rejection associated with the sacred could be enough to deliver to the addict the inner strength with which to stop drinking alcohol. Indeed it can force a sinner to stop committing sin altogether.

The very heart of the method of the *Qur'ān* therefore, is the use of love for individual and collective worship (*Salāt*) to cure drug addiction and alcoholism.

In the *second* stage as well, there is a continuation of the process of education commenced in the *first* stage. The revelation prohibited the drunk from entering the *Masjid* for prayer until such time as he could understand what he was saying. There was therefore the clear implication that a person in the state of intoxication

could say anything, make an utter fool of himself, insult others, and can even insult Allah, Most High, and His Prophet (صلى الله عليه وسلم). Elementary human reason would show such behavior to be harmful and potentially dangerous.

The *third stage* of the divine method witnessed legislation prohibiting both the consumption of alcohol as well as gambling (Qur'ān, al-Māidah, 5:90-91).

Even while the absolute prohibition was being promulgated, the *Qur'ān* still continued with the process of education by warning the believers that Satan exploits the opportunities created by intoxicants to his advantage. He breaks up the unity, fraternity and solidarity of the social order and creates enmity and hatred between people. He also succeeds in hindering people from prayer and from the remembrance of Allah, Most High.

In the *third* stage the *Qur'ān* significantly restricted itself to the promulgation of the prohibition of intoxicants, and left it to the Prophet to explain and apply the law. Thus the Prophet (صلى الله عليه وسلم) ruled that it was unlawful to drink any drink that intoxicates.

The philosophy of punishment, as determined

through the *Qur'ān*, is directed to one of three basic objectives. Punishment can be retributive, deterrent, or reformatory. The third stage had made the consumption of alcohol and all intoxicants to be *Harām* (prohibited). However the *Qur'ān* did not prescribe any punishment for those who violated the prohibition of consumption of alcohol. This was so perhaps, because of the fact that addiction to alcohol constituted a disease. People have differences in their biological constitutions, and so they react differently to alcohol. It would have been ethically repugnant to punish someone who was helpless in respect of abstaining from the consumption of alcohol, and had not been given enough time to cure himself. It was an eloquent testimony to the wisdom of the gradual approach of the *Qur'ān* that it was left to the believers to determine when it would be appropriate (if at all) to promulgate the *gentle beating* that *Nabī Muhammad* (صلى الله عليه وسلم) and the believers now inflicted on those who persisted in consuming alcohol.

The primary function of that *gentle beating* was therapeutic, *i.e.*, to help the addict to summon the inner resources to abstain from drinking. It was not punishment! It did not, and should not, be recognized as part of any penal code. Neither did the *Qur'ān*, nor did

the Prophet (صلى الله عليه وسلم), prescribe any punishment for the consumption of alcohol.

The *system of meaning* now requires that we probe to locate the reason why the divine wisdom brought about a dramatic and unique transformation of a society in which the consumption alcohol did not appear to be a great problem, into one of such complete abstinence.

Our response, and Allah Knows best, is that the divine wisdom brought about this dramatic transformation of society in order to present a model to a world which would be inundated in *Ākhir al-Zamān* with alcohol, alcoholism and other forms of drug addiction – which is the world today. The model was meant to deliver a message of hope to those who were drowning in alcohol and other forms of drug addiction that it was possible to live a life of happiness and satisfaction without the consumption of alcoholic beverages. This vital and powerful instrument of *D'awah* (or calling mankind to 'truth') appears not to have been understood, nor as yet applied.

The divine wisdom also presented to the world a Qur'anic method for curing alcoholism and other forms of drug addiction. (See my book entitled *The Qur'anic Method of*

Curing Alcoholism and Drug Addiction.) This wonderful instrument of *D'awah* which could be applied today with spectacular results, appears also to have been lost because of the error that was committed in not recognizing that Allah Most Wise had delivered an eternally valid method of curing alcoholism and no stage in the process was ever, or will ever, be abrogated or cancelled.

There are some scholars of Islam who have been persuaded that the Qur'anic revelations pertaining to the consumption of alcohol have been subjected to *Naskh* (the principle of abrogation of one divine revelation by another). They build their argument on the basis of the following verse of the *Qur'ān*:

﴿مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ
مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

> "Any (Divinely-revealed) verse or message which We cancel, abrogate, or cause to be forgotten, We replace with a better or a similar one. Do you not know that Allah has the power over all things?"

(Qur'ān, al-Baqarah, 2:106)

In their view, subsequent *Qur'anic* revelation abrogated (*Naskh*) previous revelation in the *Qur'ān* on this subject. They also hold the view that once a *Qur'anic* revelation was subjected to *Naskh,* it ceased to possess any operational validity. It is amazing that they should hold such a view, when he who was commissioned by Allah, Most High, to teach the *Qur'ān*, never expressed such a view. *Nabī Muhammad* (صلى الله عليه وسلم) never declared of any verse of the *Qur'ān,* that it was abrogated. Secondly, all those who expressed opinions that verses of the *Qur'ān* were abrogated were doing nothing more profound than expressing a mere opinion. Thirdly, they differed amongst themselves to such an extent that there is no agreement regarding the number of verses alleged to have been abrogated. Fourthly, even eminent companions of *Nabī Muhammad* (صلى الله عليه وسلم) are alleged to have opposite opinions on the subject, and these have been recorded in the *Sahīh* of *Imām al-Bukhārī*.

The further amazing implication of the acceptance of such a view is that the Qur'anic method of dealing with alcohol and drugs was applied only once in history, and could never be applied again.

In response to a hypothetical situation in which an

alcoholic wished to take the *Shahādah* (*i.e.*, declaration of faith) and become a Muslim in this age, such scholars would require him to first cure himself of his alcoholism before taking the *Shahādah*. The reason for this is the certainty that he would have to be punished for drinking alcohol when once he became a Muslim. But how is he to be cured of his alcoholism in this age other than through the Qur'anic method? Such scholars have no answer!

If we reject belief in the internal application of *Naskh* to the *Qur'ān* it would be possible for us to respond in a different way to the alcoholic who wished to take the *Shahādah* (*i.e.*, declaration of faith) and enter into Islam. We would invite him to take the *Shahādah* even though he was still an alcoholic. We would then take him stage-by-stage through the Qur'anic method until, at the very end, we would respond with a *gentle beating* if he were to still drink alcohol. If the alcoholic was not Muslim, and came to the Muslim community for help, then he could be taken through all the stages, provided that the *gentle beating* at the end – if it becomes necessary – would not be applied without his prior consent.

The student of the *Qur'ān* should now find great benefit in searching for and locating the *system of meaning*

with which the *Qur'ān* deals with subjects such as slavery, concubinage (*i.e.*, *Milk al-Yamīn*), the recovery of Pharaoh's body, *Nabī Ibrāhīm's* (Abraham عليه السلام), dream of sacrifice of his son, and Muslim relations with Christians, Jews, the Torah, Psalms and Gospel, *etc*.

We now proceed to apply the methodology of locating the *system of meaning* in the *Qur'ān* in respect of the critically important *Āyāt Mutashābihāt* of the *Qur'ān*. We offer analysis and interpretation while examining such subjects such as Muslim relations with the Christian and the Jew, and with their Revealed Scriptures (*i.e.*, the Torah, the Psalms and the Gospel), the *Muqatta'āt* of the *Qur'ān*, the dream of *Nabī Ibrāhīm* (Abraham عليه السلام), the preservation of Pharaoh's body, and *Pax Qarnain.* (These strange terms are explained in the Chapter 9).

CHAPTER EIGHT

System of meaning in the Qur'ān in the matter of Muslim relations with the Christian, the Jew, the Torah, Psalms and Gospel

﴿...وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ...﴾

"… And if Allah had so willed, He could surely have made you all one single community …"

(Qur'ān, al-Māidah, 5:48)

﴿إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى
وَالصَّابِئِينَ مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ

صَالِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ
عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾

“VERILY, those who have attained to faith [in this divine scripture], as well as those who follow the Jewish faith, and the Christians, and the Sabians – all who believe in Allah and the Last Day and do righteous deeds – shall have their reward with their Lord-God; and no fear need they have, and neither shall they grieve.”

(Qur’ān, al-Baqarah, 2:62)

﴿...وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ
إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ...﴾

“… And say (to them, *i.e.*, Christians and Jews) we believe in that which was sent down (as Divine revelation) to us, as well as in that which was sent down to you; and our God and your God is One (*i.e.*, one and the same) …”

(Qur’ān, al-Ankabūt, 29:46)

The *Qur’ān* has made mention of previously revealed scriptures by name. It has referred to the *Taurāt*

(i.e., Torah) that was sent down to *Nabī Mūsa* (Moses عليه السلام), the *Zabūr* (*i.e.*, Psalms) that were sent down to *Nabī Dāūd* (David عليه السلام), and the *Injīl* (*i.e.*, Gospel) that was sent down to *Nabī ʻĪsa* (Jesus عليه السلام). But at the very beginning of the *Qur'ān,* when Allah Most High declared that this scripture was sent down as *guidance* to those who have fear of Him in their hearts, He proceeded to describe the beliefs of those who truly fear Him, and declared that, among other things, they have faith in *previously revealed scriptures*:

﴿والَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ﴾

> "And who believe in that which has been bestowed from on high upon you, [O Prophet, *i.e.*, the *Qur'ān*] as well as in that which was sent down before your time (*i.e.*, the Torah, the Psalms and the Gospel): for it is they who in their innermost are certain of the life to come!"
>
> (Qur'ān, al-Baqarah, 2:4)

The *Qur'ān* proceeded to make specific mention concerning names and scriptures, previous to *Nabī Muhammad* (صلى الله عليه وسلم) and the *Qur'ān*, and ordered

those who followed him and submitted to the *Qur’ān*, that they must declare their belief in that which came before:

﴿قُولُواْ آمَنَّا بِاللّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ
إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَقَ وَيَعْقُوبَ
وَالأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ
النَّبِيُّونَ مِن رَّبِّهِمْ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ﴾

> Say ye: “We believe in Allah, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam).”
>
> (Qur’ān, al-Baqarah, 2:136)

Shortly after this opening statement the *Qur’ān* proceeded to address those who received those previous revealed scriptures, advising them to believe in this new scripture which *confirmed* what they had received in the

scriptures sent down to them, and warned them not to be the first to reject this new scripture:

﴿وَآمِنُواْ بِمَا أَنزَلْتُ مُصَدِّقاً لِّمَا مَعَكُمْ وَلاَ تَكُونُواْ أَوَّلَ كَافِرٍ بِهِ ....﴾

> "And do believe in that which I have [now] bestowed from on high, which confirms the truth that is already with you, and be not the first of those who deny its truth ..."
>
> (Qur'ān, al-Baqarah, 2:41)

Finally the *Qur'ān* declared that the function of the new scripture was not just to *confirm truth* that had previously been sent down in the Torah, Psalms and Gospel, but also to *guard and protect that truth* so that it cannot ever be distorted or lost. The *Qur'ān* can, of course, perform this function since it is divinely protected and thus can never itself be changed in any way, and can never be lost.

The verse continued to recognize that while Truth is one, the Divine wisdom has ordained that several separate religious communities should emerge, each with its one code of law and own spiritual path to that one truth:

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم
بَيْنَهُم بِمَا أَنزَلَ اللّهُ وَلاَ تَتَّبِعْ أَهْوَاءهُمْ عَمَّا
جَاءكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً
وَمِنْهَاجًا وَلَوْ شَاء اللّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَـكِن لِّيَبْلُوَكُمْ فِي مَآ آتَاكُم فَاسْتَبِقُوا
الخَيْرَاتِ إِلَى الله مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم
بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾

To you (O Muhammad) We sent the Scripture (*i.e.*, the Qur'ān) in Truth, confirming the Scriptures that came before it (*i.e.*, the Torah, Psalms and Gospel), and guarding (them) in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to you. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in

> all virtues. The goal of you all is to Allah. It is He Who will show you the truth of the matters in which you dispute;
>
> (Qur'ān, al-Māidah, 5:48)

The *Qur'ān* was not revealed, therefore, to invalidate and replace the previous scriptures, and the laws and spiritual paths that were prescribed for those religious communities of mainly Christians and Jews. While it is true that Allah Most High has sometimes changed the old law and replaced it with a new law for a new religious community, it is important to note that the new law never *differed* from the old law. Rather, the new law was either *similar* or *better* than the old law:

﴿مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ
مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

> "None of Our (previous) revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Do you not know that Allah has power over all things?"
>
> (Qur'ān, al-Baqarah, 2:106)

It is also important for us to note that the new law

did not invalidate the old law for the religious community which followed the old law. Sometimes the new law emerged in order to distinguish the new community from the older ones. This is precisely what happened when the *Qiblah* (*i.e.*, direction of prayer) was changed from the old *Qiblah*, *i.e.*, in Jerusalem, to the new *Qiblah*, *i.e.*, in Makkah:

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوِهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوْتُواْ الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾

"We see the turning of your face (for guidance to the heavens: now We will turn you to a *Qiblah* that shall please you. Turn then your face in the direction of the sacred Mosque: Wherever you are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do."

(Qur'ān, al-Baqarah, 2:144)

Those who criticized the change from Jerusalem to Makkah were castigated in the *Qur'ān* in unusually harsh language as *fools*:

﴿سَيَقُولُ السُّفَهَاء مِنَ النَّاسِ مَا وَلاَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُواْ عَلَيْهَا قُل لِّلّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاء إِلَى صِرَاطٍ مُّسْتَقِيمٍ﴾

"The fools among the people will say: "What hath turned them from the Qiblah to which they were used?" Say: To Allah belong both east and west: He guides whom He will to a Way that is straight."

(Qur'ān, al-Baqarah, 2:142)

The *Qur'ān* proceeded to explain that *Nabī Muhammad* (صلى الله عليه وسلم) was guided, upon his arrival in Madīna after his migration from Makkah, to turn to Jerusalem in prayer. This was indeed a very difficult thing for an Arab to do since he venerated the *Ka'aba* that was built by *Nabī Ibrāhīm* (Abraham عليه السلام), in Makkah as the center of the sacred world, and it had functioned as

his *Qiblah* for ages. If he turned, while located in Madīna, towards Jerusalem, his back would be turned to the *Ka'aba* in Makkah.

The divine wisdom in this matter was explained in the *Qur'ān* as Allah's way wherewith He distinguished those Muslims who truly followed the Prophet (صلى الله عليه وسلم) from those who would refuse to do so (because it would be so difficult for them to turn their backs to Makkah in prayer):

﴿...وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَا إِلاَّ لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّن يَنقَلِبُ عَلَى عَقِبَيْهِ وَإِن كَانَتْ لَكَبِيرَةً إِلاَّ عَلَى الَّذِينَ هَدَى اللّهُ وَمَا كَانَ اللّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ﴾

"... and We appointed the *Qiblah* to which you were accustomed, only to test those who followed the Messenger from those who would turn on their heels (from the Faith). Indeed it was (a change) momentous, except to those guided

by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely, full of Kindness, Most Merciful."

(Qur'ān, al-Baqarah, 2:143)

The *Qur'ān* concluded the divine explanation of the subject by informing the Prophet and his followers that Christians and Jews will never give up Jerusalem as their *Qiblah*. Hence when they, the Christians and Jews, turn to their *Qiblah,* the Muslims should remain steadfast in turning to the *Ka'aba*, and neither they (Christians and Jews) nor the Muslims should turn to each other's *Qiblah*:

﴿وَلَئِنْ أَتَيْتَ الَّذِينَ أُوْتُواْ الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُواْ قِبْلَتَكَ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنِ اتَّبَعْتَ أَهْوَاءهُم مِّن بَعْدِ مَا جَاءكَ مِنَ الْعِلْمِ إِنَّكَ إِذَاً لَّمِنَ الظَّالِمِينَ﴾

"Even if you were to bring to the people of the Book all the

> Signs (together), they would not follow your *Qiblah*; nor should you follow their *Qiblah*; nor indeed will they follow each other's *Qiblah*. If, after knowledge has reached you, you were to follow their (vain) desires, then you would indeed be (clearly) in the wrong."
>
> (Qur'ān, al-Baqarah, 2:145)

In other words, even though Allah Most High had ordained *Naskh* (*i.e.*, cancellation or abrogation) in the matter of the old *Qiblah* in Jerusalem and had replaced it with a new *Qiblah* in Makkah, the Jews and Christians were not only permitted to continue to pray in the direction of the old *Qiblah* in Jerusalem but, in addition, both the old religious communities and the new religious community were ordered to respect each other's *Qiblah*.

The implication of Jews and Christians retaining Jerusalem as their *Qiblah*, is a Divine recognition that they were a people who still had a significant part of Truth with them. It is to that status of Christians and Jews that we must now direct our attention.

What is the status of Christians and Jews when judged by the Qur'ān?

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ
وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم مِّنْهُمُ
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾

> "You (Muslims) are an excellent community evolved (by divine wisdom) for the sake of mankind, (provided that you) enjoin what is right, forbid what is wrong, and believe in Allah. If only the People of the Book (*i.e.*, Jews and Christians) believed (in Muhammad as a Prophet of the One God and in the Qur'ān as His revealed Word), it were best for them: *amongst them there are those who have faith,* but most of them are perverted transgressors."
>
> (Qur'ān, Ale 'Imran, 3:110)

In consequence of the above unambiguous declaration by Allah Most High in which He has affirmed that amongst the Christians and Jews (*i.e.*, the People of the Book) there are those who have faith, while most of

them are sinful in conduct, the *system of meaning* in the *Qur'ān* on the subject must be one with which we can *identify and demarcate the two groups*, *i.e.*, those who act in a manner consistent with a people who have faith, and those whose conduct is manifestly sinful.

A people who have faith would not harbor feelings of hatred in their hearts for the believers in Allah Most High. Nor would a people who have faith become friends and allies of those whose hearts are filled with such hatred. Hence we can easily identify those amongst the Christians and Jews who are a people without faith.

The *Qur'ān* quite explicitly identifies the community of Jews to be a people whose hearts will display great hatred for Islam and Muslims. This was manifest in the life-time of *Nabī Muhammad* (صلى الله عليه وسلم), and has once again manifested itself in the modern age in which Jews have created the Zionist Movement:

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُواْ
الْيَهُودَ وَالَّذِينَ أَشْرَكُواْ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً
لِّلَّذِينَ آمَنُواْ الَّذِينَ قَالُوَاْ إِنَّا نَصَارَى ذَلِكَ بِأَنَّ

مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ ﴾

"Strongest among men in enmity to the believers wilt you find the Jews and Pagans; and nearest among them in love to the believers wilt you find those who say, "We are Christians": because amongst them are priests (who devote their lives to teaching and administering religious rites) and men who have embraced monasticism (and have hence renounced the world), and they are not arrogant."

(Qur'ān, al-Māidah, 5:82)

Not only did the *Qur'ān* identify in the above verse the community of Jews as the People of the Book who are without faith, but it also went on to identify those (amongst the People of the Book) who display love and affection for Muslims – and hence display an important sign of faith. They are a people who declare of themselves that: "We are Christians".

Christians who displayed love and affection for Islam and for Muslims did appear in early Islam when the Negus of Abyssinia (*i.e.*, modern-day Ethiopia) rejected the request of Makkah to repatriate the Muslims (who were slaves or semi-slaves) who had fled from persecution and oppression in Makkah, and had sought asylum in

Abyssinia. Indeed, when the Negus died, and the news of his death reached *Nabī Muhammad* (صلى الله عليه وسلم) in Madīna, he performed the funeral prayer for him, thus recognizing him as a Christian who had faith in Allah Most High *despite some of his Christian beliefs.* There is absolutely no evidence from Prophet Muhammad (صلى الله عليه وسلم), who conducted that funeral prayer, that the Negus had renounced his belief in Jesus as the son of God, or that he had ceased to worship Jesus as God; nor do we have any such evidence from the community of Christians of whom he was the leader. When there is no such evidence from these two primary sources, evidence from self-serving secondary sources is of no scholarly value.

It is certain that such Christians will once again emerge in the historical process in a time-frame that will match the contemporary emergence of Zionist Jews who display unprecedented hatred for Islam and Muslims. That hatred is most visible in their barbarous oppression of the innocent people of Gaza in the Holy Land.

The verse of the *Qur'ān* provides important signs by which such Christians who would be closest in love and affection for Muslims, will be identified:

1. They will be a Christian people who preserve the institution of priesthood and whose priests, from their Patriarch down to the lowest Priest, will demonstrate genuine love and affection for Islam and Muslims. This most certainly excludes the Vatican and the Roman Catholic faith, the Anglican Church (of England), and all other Christian churches in western Christianity.

2. They will be a Christian people who preserve the institution of monasticism, and whose monks will display love and affection for Islam and Muslims. This most certainly excludes western Christianity which has almost totally abandoned monasticism and the monastic way of life.

3. They will be a Christian people in whose conduct there is no arrogance. This again excludes those Christians who brought modern western civilization into being with an unprecedentedly arrogant agenda of imposing its unjust and oppressive rule over all of mankind at the point of a naked blood-stained sword.

4. They will be a Christian people who would publicly and proudly identify themselves as

'Christians'. This would exclude the secularized Christians of modern western civilization whose primary identity is with their nation or State, rather than with their religion.

5. They cannot be a handful of scattered Christians who worship Allah as prescribed in the *Qur'ān*, and hence do not worship *Nabī 'Īsa* (Jesus عليه السلام) as a third person in a trinity; and do not declare that Allah Most High had a son etc., rather they will have to be a *community* of Christians complete with their priests and monks, and hence easily identified. One would not have to search for them in some nook or cranny with a fine-teeth comb!!!

The *Qur'ān* has also informed us, in a very important passage in a *Sūrah* which is named after Christians, *i.e.*, *Sūrah al-Rūm*, that Rum, or the Byzantine Christian Empire which was defeated by the Persians, would soon reverse the defeat and be victorious:

﴿ غُلِبَتِ الرُّومُ ۝ فِي أَدْنَى الْأَرْضِ وَهُم مِّن
بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝ فِي بِضْعِ سِنِينَ لِلَّهِ

الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ
الْمُؤْمِنُونَ ۞ بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَاء وَهُوَ
الْعَزِيزُ الرَّحِيمُ ﴾

"The Byzantines have been defeated in lands which are close by, yet, notwithstanding their defeat, within a few years they will be victorious: [for] with Allah rests all power of decision, both previous and later. And on that day (of victory) will the believers celebrate in (response to Allah's help): [for] He gives help to whomever He wills, since He alone is almighty, a dispenser of grace."

(Qur'ān, al-Rum 30:5)

The passage from the *Qur'ān* (above) went on to declare that on that day of Byzantine victory Muslims would celebrate the (Byzantine) victory while recognizing that it was achieved in consequence of Allah's help. The implication of the above was that Byzantine Christian belief in Jesus as the son of God, and their worship of Jesus as the third person in a triune God, did not stand in the way of Muslims celebrating the Christian victory, nor did it prevent Allah Most High from helping the Christians to achieve that victory.

Hence it was to *Rum* that the *Qur'ān* had to be pointing when it declared that there would be Christians who would be closest in love and affection for Muslims.

The *Qur'ān* went on to exclude certain Christians from those who would be *closest in love and affection for Muslims*. It declared of such Christians (and Jews as well) that they will never be content until they succeed in getting Muslims to give up Islam and, instead to follow their way of life:

﴿وَلَن تَرْضَى عَنكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ ...﴾

"For, never will the Jews be pleased with you, nor yet the Christians, unless you follow their own creed ..."

(Qur'ān, al-Baqarah, 2:120)

This arrogant behavior towards Muslims is found exclusively amongst *Rūm* of the West, *i.e.*, Christians located in modern western civilization.

Finally the *Qur'ān* delivers the *coup de grace* against the Christians of the modern West (*i.e.*, *Rūm* of the

West) when it prohibits Muslims from being friends and allies of those Christians who become friends and allies of the Jews in a Judeo-Christian alliance:

﴿يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَتَّخِذُواْ الْيَهُودَ وَالنَّصَارَى أَوْلِيَاء بَعْضُهُمْ أَوْلِيَاء بَعْضٍ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

> "O YOU who have attained to faith! Do not take (such) Jews and Christians as your friends and allies who, themselves, are friends and allies of each other. And whoever of you allies himself with them becomes, verily, one of them; behold, Allah does not guide such evildoers."
>
> (Qur'ān, al-Māidah, 5:51)

Regretfully, we have to explain, again and again and yet again, the application of proper methodology which delivers the correct meaning of this all-important verse of the *Qur'ān.*

Those who adopted the incorrect methodology of

studying a verse of the *Qur'ān* in isolation (or stand-alone) have explained the verse to say that *Jews and Christians are friends and allies of each other*.

Our first critical response to such an explanation is that Jews and Christians were never friends and allies (or patrons, or protecting allies) of each other all through history until the modern age. They were most certainly not friends and allies of each other when the *Qur'ān* was revealed. In fact, Jewish-Christian friendship and alliance was not cemented until the Second Vatican Council (1962-65) exonerated the Jews for the crucifixion of Jesus.

Hence any explanation of the verse that *Christians and Jews are friends and allies or patrons, or protecting allies of each other* is manifestly false. Rather, Christians hated the Jews whom they blamed for the crucifixion of Jesus whom they worshipped as God. Jews, on the other hand, rejected the Christian *blasphemy* in their worship of Jesus as God, as well as in their declaration that God had a son, and that God is three persons in One, *etc*.

In explaining the verse in the way that they have, these translations and explanations have opened a way for critics to declare that the *Qur'ān* has made a manifestly

false statement.

Secondly, even now after the mysterious emergence of a Judeo-Christian Zionist alliance, not all Christians and not all Jews are allies of each other. Indeed, most Jews initially opposed the Zionist Movement which forged that Judeo-Christian alliance, and to this day there are Jewish communities which reject the Judeo-Christian alliance. Many Jews were assassinated because of their opposition to the goal of Judeo-Christian Zionist alliance to create a Jewish State in the Holy Land. There are many Christians as well, who reject alliance with Jews. Most of them are to be found amongst the Orthodox Christians. Such Christians and such Jews are hardly likely to be impressed by a *Qur'ān* which, according to this explanation of the verse, made a statement concerning them which is manifestly false.

Thirdly, Allah Himself declared that a Christian people would be closest in friendship and alliance with Muslims. This has already occurred in history, and will recur at that time (as mentioned earlier in this section) when Jews will again display the greatest hatred for Muslims. The *Qur'ān* will be contradicting itself if it were to prohibit friendship and alliance with a people

who are *closest in love and affection for Muslims*.

Rather, the verse of the *Qur'ān* anticipates a mysterious reconciliation between one part of the Christian world and one part of the Jewish world who will then forge a Judeo-Christian alliance between themselves. There can be no doubt that the *Qur'ān* is here referring to the Judeo-Christian Zionist alliance which is located at the very heart of modern western civilization. The Roman Catholic Church, led by the Vatican, played an extremely important role in forging that alliance. Muslims in Bosnia, Kosovo, Macedonia, Albania, *etc*., appear to be unaware of the fact that NATO is the military arm of that Judeo-Christian Zionist alliance.

It is with *these* Christians and *these* Jews, and not with *all* Christians and not with *all* Jews, that the *Qur'ān* has prohibited friendship and alliance.

(For a comparative analysis by Hasbullah Bin Hithayathulah Shafi'iy, my young student and a rising scholar of Islam, of the various explanations of this verse of the *Qur'ān* see: http://www.imranhosein.org/articles/ understanding-islam/550-a-commentary-to-maulana-imran-hoseins-interpretation-of-the-verse-.html)

We began with the verse of the *Qur'ān* which described most Christians and Jews as sinful people. The sinful character of those who lead western Christianity, as well as most Christians of the west, is quite evident in the increasing legal acceptance of homosexuality by western Christian nations. When a man can marry another man and get a legal marriage certificate, there is no need to proceed any further in order to recognize such Christians as a people without faith.

We conclude by reminding our critics that we do not have to engage in a theological search for such Christians who will be *closest in love and affection for Muslims*; rather we will recognize them when they display that love and affection. We also remind our critics that it is not we, Muslims, who will determine whether they are really Christians or not. Rather, the *Qur'ān* declares that *it is they who will proclaim themselves 'Christians'.* When that happens, this writer will recognize them as the Christians referred to in the verse, embrace them in a Muslim-Christian alliance, and move on in the historical process that will soon witness the conquest of Constantinople, while leaving the adamant rejectionist critics behind.

The Qur'ān responds to the claim of Jews and Christians to possess a monopoly on Truth and Faith

There is a divine response in the *Qur'ān* to those Christians and Jews who believe that they are the *chosen people* of the Lord-God with a monopoly on truth, faith, divine blessings and entry into heaven:

﴿وَقَالُواْ لَن يَدْخُلَ الْجَنَّةَ إِلاَّ مَن كَانَ هُوداً أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُواْ بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ﴾

> And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."
>
> (Qur'ān, al-Baqarah, 2:111)

Not only does the *Qur'ān* declare such a belief to be false, but it set the record straight in the very next verse with a clear rebuttal concerning who will enter heaven. Heaven is not reserved exclusively for Jews, Christians, Muslims, or anyone else; rather:

﴿بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ
عِندَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾

"Nay, whoever submits His whole self to Allah and is a doer of good, He will get his reward with his Lord; on such shall be no fear, nor shall they grieve."

(Qur'ān, al-Baqarah, 2:112)

Allah Most High declared to those who have fear of the Lord-God in their hearts (and who hence accept the *Qur'ān* as His Word), and who have faith in *Nabī Muhammad* (صلى الله عليه وسلم) as His last Messenger (or Prophet), that He would bless them in such wise as would clearly invalidate that false claim. He has promised to such believers that He will not only multiply by twice His *Rahmah* (*i.e.*, kindness and mercy) on them, but also do two more things for them:

1. He will bless them with a divine light with which they will walk (*i.e.*, they will be able to read the world, and hence the historical process, the way an astronomer or a navigator of a ship reads the stars);

2. He will forgive them their sins:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا
تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾

﴿لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى
شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ
مَن يَشَاء وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

"O you who have faith! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which you can walk (straight in your path), and He will forgive you (your past): for Allah is Oft- Forgiving, Most Merciful. 57:28

"(He will act this way so that) the *Ahl al-Kitāb* (*i.e.*, Christians and Jews) should know that they have no monopoly over any of Allah's Grace, seeing that all Grace is in Allah's hand [alone]: He grants it unto whomever He wills – for Allah is limitless in His great Grace."

(Qur'ān, al-Hadīd, 57:28-29)

Nowhere is that 'light' from Allah more manifest in the life of such a believer than in his study, understanding and explanation of this *Qur'ān.*

CHAPTER NINE

Ayāt Mutashābihāt
(Verses to be Interpreted)

﴿هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ في قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلاَّ أُوْلُواْ
الألْبَابِ﴾

> “He it is who has bestowed upon you from on high this divine scripture, containing verses that are *Muhkam, i.e.*, plain and clear in and by themselves – and these are the essence of the Book – as well as others that are *Mutashābih, i.e.*, allegorical. Now those whose hearts are given to swerving from the truth go after that part of the scripture which is allegorical, seeking to confuse, and seeking to interpret them [in an arbitrary manner]; but none save Allah, as well as those who are firmly-grounded in knowledge, know their final meaning. They (the learned) say: “We believe in it; the whole [of the Book] is from our Lord-God – albeit none takes this to heart save those who are endowed with insight.”
>
> (Qur’ān, Āle ‘Imrān, 3:7)

The *Qur’ān* declares (above) that it contains two kinds of verses – the first being *Āyāt Muhkamāt*, or verses which are plain and clear, and require only to be explained (*i.e.*, *Tafsīr*), and they are described as *Umm al-Kitāb,* or the heart of the book. This would clearly include all verses with legal injunctions concerning *Halāl,* or legally permissible, and *Harām,* or legally prohibited, etc. The second kind of verses are *Ayāt Mutashābihāt*, or verses which have to be subjected to *T’awīl* (*i.e.*, interpretation) in order for their meaning to be

discovered. This is the most direct and basic explanation of the term *Mutashābih* since this explanation is taken directly from the verse of the *Qur'ān* which introduces the subject. When the *Qur'ān* goes on to declare that the only ones who know the meaning of the *Āyāt Mutashābihāt* are Allah, as well as those who are *Rāsikhūnā fī al-'Ilm* (*i.e.*, firmly grounded in knowledge), and when the verse concludes with the declaration that none receive this message other than *Ulul Albāb* (*i.e.*, men of insight and understanding), the implication is that a scholar not only has to devote a life-time of effort to study the *Qur'ān* with both proper methodology as well as *Basīrah* (spiritual insight), but he also has to receive knowledge directly from Allah Most High (as did Khidr (عليه السلام) hence, as Muhammad Asad describes it in his commentary to the verse below, *he penetrates the utmost depth of mystic insight accessible to man*:

﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا﴾

"And found one of Our servants, on whom We had bestowed grace from Ourselves and unto whom We had imparted knowledge [issuing directly] from Our (Divine) presence."

(Qur’ān, al-Kahf, 18:65)

A classic example of *Ayāt Mutashābihāt* can be found in the revelation of the *Qur’ān* in *Sūrah al-Baqarah* (verses 183 to 187) which replaced the previous law of fasting in the Torah (*i.e.*, the law of fasting from sunset to sunset with no food, drink or sex during the hours of fasting), with a new law of fasting in which one is allowed to eat and drink and engage in sexual relations during the nights of fasting until the *white thread* of dawn is distinct from the *black thread,* at which time the fast would commence, and then continue until nightfall (*i.e.,* until the day has ended):

﴿... وَكُلُواْ وَاشْرَبُواْ حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّواْ
الصِّيَامَ إِلَى الَّليْلِ ...﴾

“… and eat and drink until you can distinguish the ‘white thread’ of dawn from the ‘black thread’, and then commence the fast (which should continue) until nightfall (*i.e.*, until the day has ended) …”

(Qur’ān, al-Baqarah, 2:187)

A companion of the Prophet (صلى الله عليه وسلم), who understood the command to be literally applied, took two pieces of thread, one white and the other black, and then struggled with them at a time close to dawn to determine the time at which the fast would commence. Since he had difficulties with that process, he took his problem to the Prophet (صلى الله عليه وسلم) who promptly responded with a *T'awīl* or interpretation of the 'white' and 'black' threads (*i.e.*, in the verse) to mean that the fast would commence when *the light of the day* became distinct from *the darkness of the night*. By virtue of the fact that the blessed Prophet interpreted the verse, it was confirmed to be *Mutashābih* (*i.e.*, a verse which has to be subjected to *T'awīl* or interpretation).

Had this interpretation of the verse not been provided, all Muslims, to this day, would have had to arm themselves with two pieces of thread – one white and one black – and would have had to struggle with them every morning of the blessed month of *Ramadān* to determine the time when the fast began.

It was not by accident, despite the above, that the verse was revealed by Allah Most High and was transmitted by the Prophet *without an interpretation*.

Allah Most High wanted to do three things:

1. He wanted to provide an unambiguous example of an *Āyah Mutashābiha;*

2. He wanted to provoke a clear event in which the blessed Prophet would interpret an *Ayah Mutashābih;*

3. He wanted to thus refute a false punctuation of the verse which He knew would eventually be inserted into the *Qur'ān* by human beings.

Here is the verse with the (false) punctuation:

﴿... وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ⊙ وَالرَّاسِخُونَ
فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ⊙
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

This false punctuation has delivered a meaning to the effect that no one knows the interpretation of these *Mutashābihāt* verses except Allah (*i.e.*, not even *Nabī Muhammad* صلى الله عليه وسلم). Hence we are left with the ridiculous and obviously false conclusion that Allah Most

Wise sent down His *last* scripture to the *last* of His Prophets, and appointed him to teach the Book, but there is one part of the Book whose meaning even he, the teacher, does not know, and no one can ever know until the end of the world. What then is the use of such revelation? How can it function as guidance? Can a Wise God do such a foolish thing?

Allah Most High has knowledge of all things, and so He knew that this false punctuation would be put into the *Qur'ān*, and hence He created a situation in which *Nabī Muhammad* (صلى الله عليه وسلم) could refute the falsehood by himself interpreting an *Āyah Mutashābiha* of the *Qur'ān*.

There are other *Ayāt Mutashābihāt* in the *Qur'ān*, *i.e.*, verses which have to be interpreted in order for their meaning to be discovered, and we have discovered that many of them belong to the subject of *Ākhir al-Zamān*. Let us, however, turn our attention to the most difficult and challenging of the *Ayāt Mutashābihāt* in the *Qur'ān, i.e.*, the *Muqatta'āt.*

Āyāt Mutashābihāt: The Muqatta'āt

The most prominent of all *Āyāt Mutashābihāt* of the *Qur'ān* are certain letters of the Arabic alphabet with which some *Sūrahs* of the *Qur'ān* commence. Indeed, the *Qur'ān* itself commences, after the Opening Chapter (*i.e.*, *Sūrah al-Fātihah*) with three letters of the Arabic alphabet – ا, ل, م – which are located at the very beginning of the second chapter (*i.e.*, *Sūrah al-Baqarah*). Other letters of the Arabic alphabet appear at the commencement of other *Sūrahs* of the *Qur'ān*.

It was not by accident, but by Divine design, that the text of the *Qur'ān* commenced with three letters of the Arabic alphabet, nor was it by accident but, rather, by Divine design, that he who was sent to teach the *Qur'ān*, never taught the interpretation of these letters of the alphabet in the *Qur'ān*. Rather the divine plan appears to have been designed to *challenge* those who would study the *Qur'ān*, to locate a methodology of study through which they could eventually attempt an explanation for the *Muqatta'āt*.

A proper effort to locate the system of meaning which would allow for a possible interpretation of the

Muqatta'āt must be based on recognition of the fact that we have no evidence of Allah Most High, or the blessed Prophet, or any previous Prophet, ever previously employing a letter of an alphabet to symbolize a meaning or message being conveyed allegorically. In recognition of the theory of consistency in the Divine literary method, we can dismiss the view that these letters symbolize some meaning which was being symbolically conveyed, such as an interpretation that ا, (*i.e.*, *Alif*) stands for Allah, م (*i.e.*, *Mīm*) stands for Muhammad, and ل (*i.e.*, *Lām*) stands of the last letter in the name of *Jibrāīl* (or Gabriel).

We do find in the *Qur'ān,* however, evidence of a numerological system which protects and guards the *Qur'ān* from forces of evil which may seek to penetrate and corrupt it. How else can we explain the anomaly that all *Sūrahs* of the *Qur'ān* commence with the phrase *"with the Name of Allah Most Gracious, Most Merciful"* except *Sūrah al-Taubah?* Since the *Qur'ān* itself declares that it has no defect or inconsistency, how do we explain this anomaly other than by recognizing the existence of a numerical system which binds together, in an inter-locking foolproof security-system, all the verses and even letters of the Book? There are 114 *Sūrahs* in the *Qur'ān* and this number seems to have a numerical significance.

As a consequence of the fact that there are 114 *Sūrahs* in the *Qur'ān,* it appears that the phrase "with the Name of Allah Most Gracious, Most Merciful" must also occur 114 times. Had this phrase appeared at the beginning of *Sūrah al-Taubah*, the number of occurrences in the *Qur'ān* would have been 115 instead of 114 because the phrase also occurs once within the text of *Sūrah al-Naml:*

﴿إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾

"Behold, it is from Solomon, and it says 'with the name of Allah, Most Gracious, Most Merciful'."

(Qur'ān, al-Naml, 27:30)

If letters of the Arabic alphabet used in the *Qur'ān* have a numerical value, then the *Muqatta'āt* can be recognized to have a function of guarding or protecting the *Qur'ān* and to therefore constitute a part of that security-system of the *Qur'ān*. And Allah Knows best!

It would also appear that the second *Sūrah* of the *Qur'ān* was chosen to commence with the *Muqatta'āt*, and not the first, since the function of *Sūrah al-Fātihah* is to open or unlock the security system of the *Qur'ān,* and hence it was given the name *The Sūrah which Opens*. And

Allah Knows best!

It is therefore advisable never to recite the *Qur'ān* without first reciting *Sūrah al-Fātihah,* and to do so with the consciousness in the heart that with this recitation the *Qur'ān* can be unlocked for those who possess faith in it.

We now offer three more examples of *Āyāt Mutashābihāt* in the *Qur'ān* and go on to offer an interpretation of all three based on methodology taught in this book. The first is the verse concerning the preservation of Pharaoh's body, the second is Abraham's dream in which he saw himself sacrificing his son, and the third is the narrative concerning *Dhūl Qarnain.*

Āyah Mutashābiha: Pharaoh's body

When Pharaoh was drowning, something very dramatic occurred underneath the water which remained unknown for thousands of years until it was revealed in the *Qur'ān*:

﴿وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنتُ أَنَّهُ لا إِلِـهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَاْ مِنَ الْمُسْلِمِينَ ﴾

When We took the Children of Israel across the sea, Pharaoh and his hosts followed them in insolence and spite. But when he was drowning he (realized that he was not God and declared: "I (now) believe that there is no God except Him Whom the Children of Israel believe in: I am of those who submit (to their God)."

(Qur'ān, Yūnus, 10:90)

Allah Most High, responded to that declaration of faith as follows:

﴿آلآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ الْمُفْسِدِينَ ﴾

"Ah now! But a little while before, you were in rebellion! – and you were engaged in acts of destructive corruption!" – 10:91

﴿فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ﴾

"This day We (have decided to) preserve your (physical) body, so that you (*i.e.*, your physical body, when it is discovered, or when it resurfaces in the historical process) may (function as) a Sign for a people who will come after you. But verily, many among mankind are heedless of Our Signs!"

(Qur'ān, Yūnus, 10:90-92)

The *Qur'ān* has repeated this information that the matter concerning Pharaoh's end constitutes an End-time Sign for mankind:

﴿فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

﴿ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴾

"So, when they angered Us, We punished them and drowned them every one. And We made them a thing past, and an example for those after (them)."

(Qur'ān, Zukhruf, 43:55-56)

There is conclusive evidence that the body of the Pharaoh who died by drowning, was discovered in 1898, and this confirmed the amazing Divine declaration in the *Qur'ān* concerning the preservation of his body. But the *Qur'ān* did not simply say that his body will be preserved; rather it said that when his body is discovered it would function as a Sign for a people to come after him. It then concluded with the sad recognition that most people are negligent concerning Allah's Signs.

The world of Islamic scholarship has responded to the discovery of the body in 1898, and to its subsequent positive identification by the most eminent of French scientists in the 1980's, with in the precise way which Allah Most High lamented. Their response has never ventured beyond a recognition that a Divine prophecy in the *Qur'ān* was fulfilled, and that this has further validated its claim to Truth. Rather, this is an *Āyah*

Mutashābiha which requires an interpretation, and that interpretation cannot be discovered without proper methodology of studying the *Qur'ān* as a whole to locate the *system of meaning* of the subject.

I published my book entitled Jerusalem in the *Qur'ān* in 2002 with the following analysis and interpretation of the event of the discovery of Pharaoh's body:

> **"The body of Pharaoh (of the Exodus) would be recovered and that would indicate that the Jews would now suffer the same fate that Pharaoh suffered**
>
> The Qur'ān provided yet another sign to show that the final countdown for *Banū Isrāīl* in the Last Age had now arrived and that the worst possible punishment would now be unleashed upon them by Allah Most High. That divine sign was the recovery of the body of the Pharaoh who was drowned when he attempted to cross the sea in pursuit of Moses. Allah Most High had parted the sea in order to save *Banū Isrāīl*. And after they had crossed over to safety He brought down the waters on Pharaoh and his army and they were all destroyed. The Qur'ān refers to this: "And remember We parted the Sea for you and saved you and drowned Pharaoh's people before your very sight." (Qur'ān, al-Baqarah, 2:50). *Banū Isrāīl* did not know, and still do not recognize, that they would themselves one day be destroyed

(as Pharaoh was destroyed), and in the same manner as Pharaoh, if they betrayed Allah Most High and committed certain sins. How did Pharaoh die? The gentle reader would be astonished when he reads of the Qur'anic account of Pharaoh's death: "We took *Banū Isrāīl* across the sea: then Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: I (now) believe that there is no God except Him Whom the Children of Israel believe in: I am of those who submit (to the God of the Israelites). "(It was said to him: Ah now! But a little while before, you were in (a state of) rebellion! And you were inflicting oppression (and violence)! "And so this day (We have decided that) We shall save you in your body (*i.e*. We shall preserve your dead body), so that you (*i.e.*, your dead body when it reappears in history) may be a Sign for those who come after you! But verily, most among mankind are heedless of Our Signs!" (Qur'ān, Yūnus, 10:90-2) "But when they continued to challenge Us We inflicted Our retribution on them and drowned them all. And We made them a thing of the past and an (ominous) example for those to come after them." (Qur'ān, al-Zukhruf, 43:55-6) And so the *Qur'ān* made the amazing prophecy that the dead body of the Pharaoh of the exodus would one day be discovered, and that when it was discovered that would constitute a most ominous divine sign. Amazingly the body of that Pharaoh was discovered close to the end of the last

century. It was an even more ominous sign for the Jews that the Zionist Movement was also established at just about the same time that the body of Pharaoh was discovered. It is clear that *Dajjāl*, the False Messiah, was the mastermind behind the creation of the Zionist Movement. And so the age of Gog and Magog was also the age of *Dajjāl*. The implication of the above is that the Jews were now being led by *Dajjāl*, the False Messiah, and by Gog and Magog, on a path which would witness the worst possible punishment being unleashed against them and which would culminate with divinely ordained destruction. But the end would come upon them in the same way that the end came to Pharaoh. What would be that end? The discovery of the body of Pharaoh was a momentous Sign from Allah Most High that the world would now witness the greatest drama ever enacted in human history. Time was now up for the Jews in particular, and for all of mankind in general. Those who lived like Pharaoh did, would now die the way Pharaoh died."

(Jerusalem in the Qur'ān, 2nd. Edition. pp. 164-167)

More than 13 years have passed since this best-selling book was published, and despite the fact that it has been read by very large numbers of people, reprinted more than a dozen times, and translated into many different languages, yet no prominent scholar of Islam in the

modern age has as yet come forth to even comment on the above interpretation of the verse of the *Qur'ān;* nor is it likely that they will ever do so, since so many of them appear to be imprisoned by the false punctuation of the verse concerning the interpretation of an *Āyah Mutashābiha* of the *Qur'ān.*

This writer urges a research student to take up the subject of an Islamic eschatological analysis of events, including most of all, World Wars, which have occurred since the body of Pharaoh was discovered in 1898. Such a research work would certainly confirm that the world is now experiencing the last count-down to the end of history. History, in turn, will end with the Jews who support Israel, experiencing exactly the same fate which Pharaoh experienced while drowning.

Āyah Mutashābiha: The Dream of *Nabī Ibrāhīm, i.e.*, Abraham (عليه السلام)

Nabī Ibrāhīm (عليه السلام) once had a dream in which he saw himself sacrificing his son (*i.e.*, the way an animal is sacrificed through cutting the throat). Here is the passage of the *Qur'ān* which describes the event. Our readers should kindly note that it was only after the conclusion of this event that the Lord-God conveyed to *Nabī Ibrāhīm* (عليه السلام) the glad tidings that he would have another son whose name would be *Ishāq i.e.*, Isaac. Hence it is quite clear from the *Qur'ān* that the son of the sacrifice had to be his son whose name was *Ismāīl i.e.*, Ishmael. So long as a Christian or a Jew rejects this view from the *Qur'ān*, and holds on to the contrary view that the son of the sacrifice was *Nabī Ishāq* (*i.e.*, Isaac عليه السلام), he will never succeed in penetrating eschatology, and, as a consequence, never be able to read the world correctly in the End-time.

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ۝ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۝ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ۝

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي
الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ
افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاء اللَّهُ مِنَ
الصَّابِرِينَ ⊙ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ⊙
وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ⊙ قَدْ صَدَّقْتَ الرُّؤْيَا
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ⊙ إِنَّ هَذَا لَهُوَ
الْبَلَاء الْمُبِينُ ⊙ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ ⊙
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ⊙ سَلَامٌ عَلَى إِبْرَاهِيمَ
⊙ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ⊙ إِنَّهُ مِنْ عِبَادِنَا
الْمُؤْمِنِينَ ⊙ وَبَشَّرْنَاهُ بِإِسْحَقَ نَبِيًّا مِّنَ
الصَّالِحِينَ ﴾

And [Abraham] said: "Verily, I shall [leave this land and] go wherever my Lord-God will guide me!" 37:99

[And he prayed:] "O my Lord-God! Bestow upon me the gift

of [a son who shall be] one of the righteous!" 37:100

Whereupon We gave him the glad tiding of a boy-child gentle [like himself]? 37:101

And [one day,] when [the son] had become old enough to share in his [father's] endeavors, the latter said: "O my dear son! I have seen in a dream that I should sacrifice you: consider, then, what would be your view!" He (the son) answered: "O my father! Do as you are ordered: you will find me, if Allah so wills, among those who are patient (in such a trial)!" 37:102

But as soon as the two had surrendered themselves to [what they understood to be] the will of Allah, and [Abraham] had laid him down on his face, 37:103

We called out to him: "O Abraham, 37:104

You have already fulfilled (what was required of you in) that vision (which came as a dream)!" Thus, verily, do We reward the doers of good. 37:105

For, behold, all this was indeed a trial, clear in itself. 37:106

And We ransomed him with a tremendous sacrifice, 37:107

And left this (*i.e.*, the sacrifice) to occur in a later time: 37:108

"Peace be upon Abraham!" 37:109

Thus do We reward the doers of good 37:110

For he was truly one of our believing servants. 37:111

And We (then) gave him the glad tiding of Isaac, [who, too, would be] a prophet, one of the righteous. 37:112

(Qur'ān, al-Saffāt, 37:99-112)

In analyzing this event we must carefully note that Allah Most Just, is never unjust to anyone! Since the son did nothing for which death would have been a just punishment, it would have been an act of injustice for Allah Most High to give an order for his life to be literally taken. In addition, the *Qur'ān* came to put an end to all forms of pagan sacrifice, and this most certainly included human sacrifice. Instead, sacrifice is always of an animal. It would therefore have been a contradiction for Allah Most High to order a human sacrifice. Finally, although *Nabī Ibrāhīm* (Abraham عليه السلام) never actually sacrificed his son, yet Allah Most High declared to him that he had already fulfilled what was required of him in the vision. *The implication is that Allah Most High never ordered a literal sacrifice of the son, nor did he ever order a human sacrifice for any reason whatsoever.*

Our methodology has led us to the conclusion that the vision conveyed to *Nabī Ibrāhīm* (Abraham عليه السلام) a sign that was *Mutashābih i.e.*, something that had to be

interpreted, and that the interpretation of the Sign was linked to *Ākhir al-Zamān*. What, then, is the interpretation of this sign?

There can be only one such interpretation, and it is that Allah Most High wanted *Nabī Ibrāhīm* (Abraham عليه السلام) to accept the sacrifice of his son, *in the form of his son's seed*, for some momentous Divine plan. Who, then, are his seed (*i.e.*, his progeny), and what is that Divine plan?

Nabī Muhammad (صلى الله عليه وسلم) traced his lineage directly to *Nabī Ismāīl* (Ishmael عليه السلام), who was the son of the sacrifice:

> Wathīla bin al-Asqa reported: I heard Allah's Messenger saying: Verily Allah granted eminence to Kināna from amongst the descendants of Ishmael; and He granted eminence to the Quraish amongst the Kināna; and He granted eminence to Banū Hāshim amongst the Quraish; and He granted me eminence from amongst the tribe of Banū Hāshim."
>
> (Sahīh Muslim: Kitāb al-Fadāil)

The conclusion is that the Arabs are from the seed of *Nabī Ismāīl* (Ishmael عليه السلام), and hence the dream

indicated that a sacrifice of the Arabs was to come in *Ākhir al-Zamān* (the End-time) in order for a Divine plan to be fulfilled, and Allah Most High wanted *Nabī Ibrāhīm* (Abraham عليه السلام) to accept that sacrifice. When he did so, Allah Most Knowing then declared that he had left the event to occur in a later time (see 37:108 above).

We have specific information concerning that momentous sacrifice of the Arabs that is to come, and it was conveyed to *Nabī Muhammad* (صلى الله عليه وسلم) in a vision. We know when it will occur. The blessed Prophet was asleep at the home of his wife Zainab (رضي الله عنها) when he woke from his sleep with his face flushed red. He had seen a terrible vision and it affected him tremendously and he then spoke those ominous words which were connected to the fulfillment of Abraham's dream: "Woe unto the Arabs because of an evil which now draws close" and then went on to confirm the destruction of the Arabs in *Ākhir al-Zamān*:

> "Narrated Zainab bint Jahsh: The Prophet got up from his sleep with a flushed red face and said: None has the right to be worshipped but Allah. Woe to the Arabs, from the great evil that is close and is approaching them. Today a hole has been made in the Radm (structure built like a dam) of Gog and Magog like this (Sufyan illustrated by this forming the

> number 90 or 100 with his fingers.) She asked: Shall we be destroyed though there are righteous people among us?" The Prophet said: Yes! (it will occur) when Khabath (*i.e.*, rubbish) has increased (*i.e.* prevails)."
>
> (Sahīh Bukhārī)

This writer is of the view that *Khabath* or rubbish now prevails everywhere – the political system, economy, market, monetary system, sexual relations, feminism, *etc.*, and that the destruction of the seed of *Nabī Ismāīl* (Ishmael عليه السلام) (*i.e.*, the Arabs) that was conveyed in the vision, is now taking place *incrementally* even as this book is being written. However there is a time-line for that destruction to be completed – and it is the succession of *Pax Americana* by *Pax Judaica*.

It is now not difficult to understand why the destruction of the Arabs has to take place. Through our understanding of Islamic eschatology, we anticipate that a so-called *Pax Judaica* will seek to replace *Pax Americana*, in the same way that *Pax Americana* replaced *Pax Britanica*. It should be obvious that *Pax Judaica* – or Jewish Israeli rule over the world, will not be possible without:

1. Destruction of the Islamic Caliphate;

2. Abandonment of the Hajj;

3. Destruction of the Arabs.

However, Allah Most Kind, has sent a message to His believing servants amongst the Arabs that should console them. The message is that their father *Nabī Ibrāhīm* (Abraham عليه السلام) has himself consented to, or accepted, the destruction of those who will be from the seed of his son *Nabī Ismāīl* (Ishmael عليه السلام), in order that the Divine response to Jewish oppression in the Holy Land might one day culminate with trees and stones speaking and calling for the punishment of those oppressors. And Allah Knows best!

Āyah Mutashābiha: Pax Qarnain (*i.e.*, the world-order of Dhūl Qarnain)

The polytheist Arabs of the tribe of Quraish, resident in Makkah, were astonished when an Arab named Muhammad, who was born, and had lived all his life in their midst, and was so well-known for his truthfulness that they called him *Al-Amīn* (the truthful and trust-worthy one), suddenly declared, at the age of 40, that he was a Prophet of One God, and that beside Him there was no other God. The Arabs in Makkah were familiar with monotheist Jews who lived not far away from Makkah in the northern city of *Yathrib* (now renamed Madīna). They were also aware that the Jews claimed to have a special status with their One God Who continuously sent Prophets in their midst. They therefore decided to send a delegation to meet with the Rabbis in Madīna and to consult with them how to determine the validity of *Al-Amīn's* claim to prophet-hood. The Rabbis gave the Arab delegation three questions to put before *Nabī Muhammad* (صلى الله عليه وسلم) in order to test whether or not he was indeed a true Prophet of Allah Most High. They declared of the questions, that only a true Prophet of the One God could possibly answer them. One of the three questions concerned *a*

great traveler who traveled to the two ends of the land. When the answer to that question was revealed in the *Qur'ān*, we were informed of a third journey, in addition to the two concerning which the Rabbis had questioned, and that third journey led to Gog and Magog. Since Gog and Magog are a major sign of the Last Day, of which only a Prophet would have knowledge, it was clear that the Rabbis posed the question to determine whether or not *Nabī Muhammad* (صلى الله عليه وسلم) knew about that major Sign of the Last Day, namely, Gog and Magog. Before we attempt an interpretation of the verses of the *Qur'ān* pertaining to the subject, let us first review the Qur'anic response to the question posed by the Rabbis concerning the great traveler. The answer commences with verse 83 of *Sūrah al-Kahf* and continues until verse 101:

﴿وَيَسْأَلُونَكَ عَن ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو
عَلَيْكُم مِّنْهُ ذِكْرًا ⊙ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ
وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا ⊙ فَأَتْبَعَ سَبَبًا ⊙
حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي

عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا قُلْنَا يَا ذَا
الْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن تَتَّخِذَ فِيهِمْ
حُسْنًا ⊙ قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ
يُرَدُّ إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ⊙ وَأَمَّا مَنْ
آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاء الْحُسْنَى وَسَنَقُولُ
لَهُ مِنْ أَمْرِنَا يُسْرًا ⊙ ثُمَّ أَتْبَعَ سَبَبًا ⊙ حَتَّى إِذَا
بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَّمْ
نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ⊙ كَذَلِكَ وَقَدْ
أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ⊙ ثُمَّ أَتْبَعَ سَبَبًا ⊙ حَتَّى
إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا
يَكَادُونَ يَفْقَهُونَ قَوْلًا ⊙ قَالُوا يَا ذَا الْقَرْنَيْنِ
إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ
نَجْعَلُ لَكَ خَرْجًا عَلَى أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ

سَدًّا ⊙ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي
بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ⊙ آتُونِي زُبَرَ
الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ
انفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ
عَلَيْهِ قِطْرًا ⊙ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا
اسْتَطَاعُوا لَهُ نَقْبًا ⊙ قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي
فَإِذَا جَاء وَعْدُ رَبِّي جَعَلَهُ دَكَّاء وَكَانَ وَعْدُ رَبِّي
حَقًّا ⊙ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ
وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ⊙ وَعَرَضْنَا
جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ⊙ الَّذِينَ كَانَتْ
أَعْيُنُهُمْ فِي غِطَاء عَن ذِكْرِي وَكَانُوا لَا
يَسْتَطِيعُونَ سَمْعًا﴾

They ask you concerning Dhūl-Qarnain. Say, "I will provide you with some information concerning him." (18:83)

Verily We established him with power in the land, and We gave him the capacity to pursue whatever goal he chose. 18:84

He then decided (to travel) on a way (18:85)

until, when he reached the setting of the sun, he found it setting in a spring/lake/sea of dark/murky water. Near it he found a people, and We said to him: "O Dhūl-Qarnain! (you have the authority,) either to punish them, or to treat them with kindness." (18:86)

He replied: "Whoever acts unjustly/wickedly, we will punish him, and when he returns to his Lord-God, He will also punish him with a punishment unheard-of (before). (18:87)

But whoever has faith (in the One God), and is righteous in conduct, he will be rewarded, and easy will be his task as We order it by our Command." (18:88)

He then decided to travel on another way (18:89)

until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering (that could offer protection against the sun). (18:90)

He (wisely and compassionately respected their indigenous way of life and) left them as they were, and We completely understood his response. (18:91)

He then decided to travel on (a third) way (18:92) until,

when he reached (a pass) between two mountains, he found, at that pass, a people who could scarcely understand a word (he spoke) (because their language was completely different and unrelated to all other languages in that geographical region). (18:93)

They said: "O Dhūl-Qarnain! Gog and Magog are (wickedly) perpetrating corruption and destruction in (our) land: can we pay you to erect a barrier between us and them (to protect us from their wickedness)? 18:94 He replied: "(The power) in which my Lord has established me is better (than what you offer): Help me therefore with man-power: I will erect a strong barrier (in the form of a dam) between you and them (and you will be safe from their wickedness) 18:95

"Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me molten copper that I might pour over it." 18:96

Thus were they (Gog and Magog) made powerless to scale (over) it or to dig through it. 18:97

He (Dhūl Qarnain) said: "The (construction of this barrier) is a mercy from my Lord-God. But when that time comes, of which my Lord-God has warned (*i.e.*, the End-time) He will reduce this (iron barrier) to dust; and the warning of my Lord-God will come to pass." 18:98

> At that time We will cause them (*i.e.*, Gog and Magog) to surge like waves on one another (as they wreak havoc in the world): the trumpet will be blown, and We shall collect them all together (in one godless global society). 18:99
>
> And We shall present Hell that day for Kuffār (*i.e.*, those who reject the truth and its righteous way of life) to see, all spread out, (*i.e.*, the godless global society will live the way of the people of the hell-fire) 18:100
>
> (That global society will be comprised of people) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear (the cries, for example, of the oppressed).
>
> (Qur'ān, al-Kahf, 18:83-101)

Dhūl Qarnain in Arabic refers to someone who possesses two *Qarns*. This can mean either two 'horns' or two 'ages'. But since the *Qur'ān* has always used the word *Qarn* to refer to an age, epoch, or page of the book of history (see, for example, Qur'ān, al-An'ām, 6:6; Maryam, 19:74; Sād, 38:3; Qāf, 50:36; al-Mu'minūn, 23:31 etc.) and never as 'horn', we choose to translate *Dhūl Qarnain* as one who impacts on two different pages of the book of history. And since we locate the true target of the question posed by the Jewish Rabbis in that major Sign of the Last Day, namely, Gog and Magog, we are of the view that

Qarnain, *i.e.*, the two ages, refer to an age in the distant past, and to an age which is to come, which would be the Last Age or the Age of *Fitan*. We hold the view that we now live in that Last Age, and hence, that this event in the *Qur'ān* has direct relevance to the world today.

Those, on the other hand, who choose to believe that *Dhūl Qarnain* refers to someone who possesses two horns, would explain this subject differently from us. This writer cannot, for obvious reasons, offer any assistance to the reader in respect of such an explanation of the subject.

Who was *Dhūl Qarnain*? This writer has not found any compelling necessity to devote attention to identifying *Dhūl Qarnain*, the historical personality. Rather we believe that attention should be directed to the conduct displayed by *Dhūl Qarnain* in his exercise of power and authority, for therein lies the very substance of the divine guidance being conveyed in the narrative, and therein lies the hidden message through which the discerning student of the *Qur'ān* can recognize the second of the two ages in the *Qarnain*. Those who insist on locating the identity of *Dhūl Qarnain* would therefore have to seek guidance and assistance elsewhere.

Sūrah al-Kahf has introduced us in this story to the

subject of *power* and its relation to *faith* in Allah Most High.

Dhūl Qarnain possessed faith in the One God, and this is something common to believing Muslims as well as to those described in the *Qur'ān* as *Ahl al-Kitāb* (*i.e.*, believing Christians and believing Jews), although there are Muslims today (and may Allah protect this writer from such people) who dismiss the possibility that a Christian or a Jew can have faith in the One God.

He was endowed by Allah with the *power* to pursue whatever objective he chose. He therefore had the capacity to establish what may be described as *Pax Qarnain* (*i.e.*, *Dhūl Qarnain's* world-order). At the heart of this allegorical narrative is a description of a world-order constructed once upon a time by one who possessed faith in the One God. We are presented with a critically important description of that world-order. It is one in which power rests on the foundations of faith in the One God, and is used to respond to oppression by punishing the oppressor and by protecting, assisting and rewarding those who have faith and whose conduct is righteous.

The *Qur'ān* then warned of the emergence of a Gog and Magog world-order that would witness power resting

on foundations that would be essentially godless, and power being wickedly used to oppress in exactly the opposite way from that of *Dhūl Qarnain*. Finally the promise was delivered that history would not end without that page of history being revisited in the second of the two *Qarns*, and a world-order being restored in which power would be used as it was used by *Dhūl Qarnain*. When will the second of two *Qarns c*ome to pass?

Pax Qarnain – the journey to the West

The *Qur'ān* informed us that *Dhūl Qarnain* traveled westwards until he reached a point in his travels where he came upon a body of dark, murky water and saw the sun go down beneath that sea of water (in the poetic sense of course). The implication was that this was the farthest point westwards that he could travel. It was perhaps for this reason that the Rabbis had described him as someone who travelled to the two ends of the land. The famous commentator of the *Qur'ān*, *Ibn Kathīr*, recognized that body of dark murky water to be the Black Sea. We have also come to the same conclusion using a different method of analysis (See my book entitled *An Islamic View of Gog and Magog in the Modern World*).

He came across a community of people at that place and Allah Most High gave him the choice of using his power either to punish or to reward them. *Dhūl Qarnain's* reply delivered the heart and substance of a world-order based on revealed Truth. He declared that he would use his power and authority to punish the oppressor, and that when he was finished with punishing him, the oppressor would then face additional punishment from his Lord-God when he returned to

Him. This is the kind of world-order that the Lord-God wants mankind to establish and sustain. Such a world-order, established by those who possess faith in Allah Most High, would witness an essential harmony between the heavenly order above and the world-order below. The implication is that whenever oppression is banished and justice is established, mankind would enjoy a blessed state in which peace and happiness would prevail. It is for this reason that true religion has zero tolerance for oppression. The greatest of all oppression is, of course, the monetary oppression of the bogus Zionist-created monetary system which has been imposed on mankind by brute force.

Dhūl Qarnain also declared that whoever had faith (in the One God), and was righteous in conduct, he would be rewarded, and easy would be such a person's task as ordered by his Command.

Pax Qarnain – the journey to the East

After describing the journey to the West, *Sūrah al-Kahf* then proceeded to describe *Dhūl Qarnain's* journey to the East, or to the 'rising of the sun'. Since he travelled to *two ends of the land*, and the first journey ended at a body of water, the implication would be that the second journey also ended the same way. If the first journey ended at the Black Sea, it would be clear that the second journey in the opposite direction would have to end at the Caspian Sea.

There he found a people concerning whom Allah Most High declared, "We did not provide for them, as a covering, other than it." The Qur'anic narrative described *Dhūl Qarnain's* response to those people in language that is extremely difficult to interpret. "*Kadhālika*" was the first part of the response. And this could mean: *thus did he find them and thus did he leave them* (undisturbed). The second part of the response described Allah's response to *Dhūl Qarnain's* conduct with those people. Allah Most High recognized (and approved of) *Dhūl Qarnain's* wise and compassionate treatment of those people. What was that 'covering' provided to the people by Allah Most High, other than which they had no other

'covering'? And how do we interpret *Dhūl Qarnain's* enigmatic response to their situation? Our view, which we venture to explain with the proviso that Allah Knows best, is that *Sūrah al-Kahf* is here preparing the believers for the age of *Fitan* when the modern world's hunger for exploitation of all resources of the earth and, in particular, oil, would result in callous disregard for human life and suffering. Primitive people, whose only possessions are land and homes, but whose territory is oil-rich (for example), would find themselves dispossessed of both land and homes. This blatant rape of innocent people who lived in wondrous harmony with the natural order had to take place in order for North America and Australia for example, to become a modern paradise.

Dhūl Qarnain recognized the human person and human rights to be superior to resources, and so he left those people undisturbed in their possession of their land and homes. When the Last Age comes, and the masses are reduced through *Ribā* to biting poverty, the second of the two Qarns would be recognized through its respect for the human person and human rights while it seeks to exploit (for example) resources of the earth.

Pax Qarnain – the enigmatic third journey

After describing the two journeys to West and East, and thus answering the question overtly posed by the Jewish Rabbis, the *Qur'ān* then proceeded to describe a third journey which was the real target of the question, although it had not been overtly posed by the Rabbis. It was while describing the third journey that *Sūrah al-Kahf* mentioned, for the first time, the names of Gog and Magog. Their release into the world would herald a major Sign of the Last Day. Knowledge of the Signs of the Last Day is a subject that lies beyond the reach of human intellect. Indeed such knowledge cannot but be the exclusive preserve of the Prophets of Allah Most High. The *Sūrah* informs us that, in his third journey, *Dhūl Qarnain* came upon a people living in a pass between two mountain ranges. This has to be a pass in-between the Caucasus range of mountains which stretch from the Black Sea to the Caspian Sea. (See my book entitled *An Islamic View of Gog and Magog in the Modern World* for a detailed exposition of this subject).

They complained to him about Gog and Magog's *Fasād* in their territory. They requested him to build a barrier that could contain Gog and Magog and thus

protect them. They were prepared to pay *Dhūl Qarnain* to build the barrier for them.

Gog and Magog are two communities of human beings who, according to *Nabī Muhammad* (صلى الله عليه وسلم), are descended from *Nabī Nūh* (*i.e.*, Noah عليه السلام). As mentioned above, they are agents of *Fasād*. But the blessed Prophet went on to disclose a communication from Allah Most High reported in His direct speech *(Hadīth al-Qudsi)* to the effect that, "I have created creatures of Mine (*i.e.*, Gog and Magog) so powerful that none but I can destroy them." (*Sahih* Muslim). With their invincible power they can thus destroy peace on earth. Hence their conduct is the opposite to that of *Dhūl Qarnain.*

Dhūl Qarnain built a barrier of blocks of iron and coated it with molten copper. The barrier blocked the entire pass like a dam, and as a consequence, Gog and Magog were contained since they could neither penetrate nor scale the barrier. He then declared the construction of the barrier, and the consequent containment of Gog and Magog, to be a manifestation of Divine Mercy. But he went on to disclose that Allah Himself would destroy the wall and release Gog and Magog into the world at a time of the Last Age. The *Sūrah* concluded with a

description of what the world would witness when Gog and Magog are released into the world: "On that day We shall leave them to surge like waves on one another; the trumpet will be blown, and We shall collect them all together. And We shall present Hell that day for Unbelievers to see, all spread out, (Unbelievers) whose eyes had been under a veil from Remembrance of Me, and who had been unable even to hear." (Qur'ān, al-Kahf, 18:99-101)

When Gog and Magog are eventually released into the world (in the Last Age) mankind would witness the emergence of a world-order that would be the opposite of what Truth would have delivered to mankind. Mankind would witness power in the hands of those who have no faith in Allah Most High. Instead of using power to liberate the oppressed and to punish the oppressor, that essentially godless age would witness power used to oppress (in particular) those who have faith in Allah Most High and whose conduct is righteous. We have argued in our book entitled '*Jerusalem in the Qur'ān*' (see Ch. 10) that Allah Most High released Gog and Magog into the world during the lifetime of *Nabī Muhammad* (صلى الله عليه وسلم). The *Qur'ān* provided believers with a momentous sign by which they would not only have concrete evidence of the release of Gog and Magog, but more than

that, they would have the evidence that the world was now in the control of Gog and Magog. They would thus be able to identify Gog and Magog as the *ruling power* in the world. This is located in the reference to Gog and Magog in *Sūrah al-Anbiyāh*: "But there is a ban on a town which We have destroyed: that they (the residents) shall not return – until Gog and Magog are let through (their barrier) and they swiftly spread out in every direction." (Qur'ān, al-Anbiyāh, 21:95-6). When Gog and Magog have been released and, in addition, "have spread out in every direction", then at that time the people of the *town* who were punished by Allah Most High, and had been banished from their *town* (which was destroyed by Allah Most High), would be brought back to that *town*. There is only one such town (which was destroyed by Allah Most High) which is mentioned in the *Ahādīth* pertaining to Gog and Magog, and it is Jerusalem. (See pp. 91-2 for the *Hadīth*). Since no other town (destroyed by Allah Most High) other than Jerusalem is mentioned in the *Ahādīth* pertaining to Gog and Magog, we have come to the conclusion that the town mentioned in *Sūrah al-Anbiyāh* (verse 95 and 96) above can only be Jerusalem. From this conclusion and identification of the town, now emerges the implication that the return of the Jews to the Holy Land was made possible through the intervention of Gog and Magog. In

other words, the Judeo-Christian Zionist Euro-world-order that now rules the world from Washington is the world-order of Gog and Magog.

The *Qur'ān* proceeded to warn that when these events take place the world would witness the countdown to the Last Day*:* "Then will the true warning (of the Day of Accounts) draw close (to fulfillment): then behold! (on that day) the eyes of the Kuffār will stare in horror: Ah! Woe to us! We were indeed heedless of this; nay, we were truly wicked!" (Qur'ān, al-Anbiyāh, 21:98)

(NB: A *Kāfir* is not someone who declines to accept Islam. Rather he is someone who knowingly rejects the claim of the *Qur'ān* to be the Word of the One God, and rejects the claim of Muhammad (صلى الله عليه وسلم) to be His Prophet, and then adopts a posture of hostility to the *Qur'ān*, to the Prophet and to his message.)

When Gog and Magog are released they would 'spread out in every direction'. This indicates that with their invincible power they will take control of the whole world and that, for the first time in history, one set of people would rule all of mankind. That is precisely our present world. The world order of Gog and Magog would be one of *Fasād* (*i.e.*, oppression and wickedness). *Sūrah*

al-Kahf has described the two defining characteristics of the *Fasād* of that world order as being the opposite of the two defining characteristics of the world order of *Dhūl Qarnain*.

Qarnain: The second of the two Qarns

When will the second of the two *Qarns* in *Qarnain, i.e.*, the second of the two ages, occur? And what will the world witness in that second *Qarn,* or age?

Our first response is that evidence of the emergence of the second of the two ages of *Dhūl Qarnain* must come from the region of the Black Sea with the emergence of a powerful State whose people worship the One God and who are powerful enough to punish oppressors and others who are wicked in conduct. The only people who reside in the region of the Black Sea, who follow a revealed scripture, and who possess power with which to punish the oppressors in such a way, are Orthodox Christians. The *Qur'ān* described them as *Ahl al-Kitāb*.

It is not by accident that Allah Most High has specifically permitted Muslims (in the *Qur'ān*) to not only eat the food of *Ahl al-Kitāb,* but also to marry their women. This is Allah's way of informing Muslims that He, Allah Most High, distinguishes between *Ahl al-Kitāb* and others with whom marriage is not permitted, and whose food may not be eaten.

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ
أُوتُواْ الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلُّ لَّهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ
الَّذِينَ أُوتُواْ الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلاَ مُتَّخِذِي
أَخْدَانٍ وَمَن يَكْفُرْ بِالإِيمَانِ فَقَدْ حَبِطَ
عَمَلُهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ﴾

“This day are (all) things good and pure made lawful unto you. The food of the Ahl al-Kitāb (*i.e.*, Christians and Jews) is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the Ahl al-Kitāb, revealed before your time – when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).”

(Qur’ān, al-Māidah, 5:5)

[This permission to partake of the food of the *Ahl al-Kitāb* excludes, of course, forbidden categories of meat such as pork. If a Christian is today found eating pork, then instead of condemning him, the Muslim should gently, patiently and respectfully try to guide him to his own Christian faith and law while warning him that when Jesus returns, he will not eat pork!]

Hence the second *Dhūl Qarnain* will have to be an Orthodox Christian State that is located in the region of the Black Sea with military power adequate to contain and neutralize Gog and Magog's NATO.

There are woefully misguided Muslims who claim that when the Ottoman Islamic Empire conquered Constantinople, that Empire became *Rūm*. They go on to argue that the present-day secular Republic of Turkey which is comfortably sleeping in the same bed with Western Christianity in NATO, is a littoral State of the Black Sea and should be recognized as the second *Qarn* in *Qarnain*.

Turkey cannot qualify for a number of reasons:

1. Turkey is a member of NATO in direct disobedience of Allah's command in the *Qur'ān*:

Oh you who have faith (in Allah), do not take such Jews and such Christians as your friends and allies who, themselves, are friends and allies of each other! (Qur'ān, al-Māidah, 5:51). *Dhūl Qarnain* does not defy Allah!

2. Turkey, the NATO member-State, is also a friend and ally of the greatest oppressor history has ever known *i.e.*, the Judeo-Christian Zionist alliance which controls power in Britain, USA, Canada, France, Germany, Belgium, Italy, Australia, New Zealand, etc. *Dhūl Qarnain* has zero tolerance for oppression!

3. Those who rule over Turkey at this time are also a people who identify with, and are proud of the Ottoman so-called Islamic Empire which oppressed the Orthodox Christians in that region of the world for 600 years, and who, in transferring the seat of the *Khilāfah*, *i.e.*, Islamic Caliphate, from the Arab world to Constantinople, were complicit in the eventual destruction of the Islamic *Khilāfah*. *Dhūl Qarnain* does not act in such a treacherous way!

4. The Turkish government and Armed Forces are complicit in a criminal adventure in their sinful participation in the overthrow of the Libyan Government, in consequence of which Libya is now a NATO puppet State, and in their sinful role in actively supporting a bogus ISIS as part of their strategy to recover the Ottoman Empire. This is the conduct of an oppressor!

Our view is that Orthodox Christian Russia has miraculously survived the attack of the Jewish Bolshevik Revolution and the godless Marxist Communism and a ruthless atheist Soviet Union through which Russian Jews sought to destroy the religious foundations of Russian society. Russia is now returning to its Christian roots and it its spiritual heart, and every sensible and intelligent Muslim should welcome such a wonderful and momentous event in the historical process. Regretfully, not all Muslims are sensible and intelligent!

Secondly, Russia has re-emerged from that long Soviet nightmare as a formidable military power which commands respect. Russia has also demonstrated that it is not prepared to submit to those who seek to rule the world through *Pax Americana* and through NATO.

Hence Russia is manifesting a profile of resistance to the oppressor. There are those who are unaware of facts, and rush to condemn Russia for having brutally crushed the last Chechen so-called *Jihād*. Had they done some research they would have discovered the sinister role of the CIA in actively funding and supporting that Saudi-Wahhabi *Jihād* through a supply of state-of-the-art weapons as well as financing and covert training of those Yankee *Mujāhidīn*. The Zionists sought to destabilize Russia in that last Chechen CIA-sponsored so called *Jihād*. Had it succeeded, Russia would not have been able to resist that Judeo-Christian Zionist world-order, and would have had to submit to it the way Greece has today submitted.

Thirdly, it must have been by Divine plan that Russia was successful in not only thwarting the evil Zionist plan which would have robbed her of a warm water port in Crimea, but in also recovering Russian sovereignty of Crimea in what must be recognized as the greatest failure that world Zionism has ever experienced.

Fourthly, had Russia not intervened militarily in Syria, that country would have already become another NATO-controlled Libya. Indeed, Syria's Orthodox

Christians would also have already been slaughtered by the evil ones who are waging a bogus *Jihād* in Syria on behalf of the Zionist pay-master. Had such a slaughter of Syrian Orthodox Christians taken place, it would have destroyed any possibility of a Muslim-Orthodox Christian End-time alliance to resist Zionist oppression.

If we are correct in our analysis of all the data which has so far emerged, that they point to the emergence of the second of the two ages in *Qarnain* in the region of the Black Sea, and that the power that would emerge will contain Gog and Magog as they were contained the first time, then our conclusion is that only Orthodox Christian Russia qualifies for that historic role. The world can therefore be about to witness an unprecedented military drama in which Russia will check-mate NATO and then proceed, in collaboration with a Muslim army, to liberate Constantinople. And Allah Knows best!

We must now apply our methodology to assess the validity of a well-known *Hadīth* with a prophecy concerning Muslim End-time relations with their Christian allies (in *Rūm*) in which we are told that the Muslim-Christian alliance will be victorious against an enemy. However, the Christians will eventually turn

against Muslims and wage war on them because a Christian would claim the victory for the *Cross* which a Muslim would dispute, while claiming the victory for Allah.

Rūm of the East and Rūm of the West

When the *Qur'ān* announced that *Rūm* was defeated in a land close by, but notwithstanding this defeat, *Rūm* would soon be victorious (Qur'ān, al-Rūm, 30:2), it referred to a Byzantine Christian Empire which had its capital in Constantinople. Shortly after the revelation of the *Qur'ān*, however, *Rūm* broke into two parts. The first, or the original *Rūm*, remained based in Constantinople until *Dajjāl's* Ottoman Empire conquered the city and deprived *Rūm* of its base. It exists to this day as *Orthodox Christianity.* The second part, which is today known as *Western Christianity,* went to the Italian city of Rome to establish a new Roman church called the Roman Catholic Church.

If Muslims are to make an End-time alliance with *Rūm*, as prophesied above, with which *Rūm* should they ally themselves – the first or the second? A Muslim-Christian alliance should obviously be with those Christians whom the *Qur'ān* has described in *Sūrah al-Māidah* as "closest in love and affection to Muslims", and not with those who would deceive them and wage war on them. A believing people who are recognized by Allah Most High as *closest in love and affection for Muslims*, will

not deceive them and wage war on them. Such will not qualify as love and affection, but rather, deceit and hatred.

Hence, the Prophet (صلى الله عليه وسلم) has prophesied that Muslims will make an alliance with the wrong Christians. That ominous prophecy is already fulfilled today, particularly in the Arab-Muslim world which has already made an alliance with the wrong Christians. The world of Arab States is led by governments who have been in alliance with the Judeo-Christian Zionist alliance. They give the appearance of recognizing Washington, rather than the *Ka'aba*, as their *Qiblah*. The exceptions have been Libya under Gen Qaddafi, Syria, Iraq, *etc*. And it is because those who are in alliance are hell-bent on ensuring total conformity of all Arabs with the alliance, that Arab States which are not a part of the alliance have been viciously attacked to force their submission.

This book does not address the subject of whether or not a *Hadīth* has prophesied a Muslim End-time alliance with Orthodox Christians.

Appendix 1

An Introduction to the Religious Thought of Maulānā Dr.Muhammad Fazlur Rahmān Ansārī (رحمه الله)

The most distinctive characteristic of the personality of *Maulānā* Ansārī was his life-long devotion to the *Qur'ān*. He spent his entire life studying the *Qur'ān*, and then explaining and teaching it to others.

Nabī Muhammad (صلى الله عليه وسلم) declared of those who spend their lives studying and teaching the *Qur'ān*, that they are a people with the highest status of all:

إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

> "The best among you are those who have learnt the Qur'ān and teach it (to others)"
>
> [Sahīh Bukhārī]

Maulānā's devotion to the *Qur'ān* may have thus raised him to a status of the highest and the best of those who worshipped the One God.

The Qur'ān and Rahmah (*i.e.*, kindness, mercy, compassion)

Maulānā was of the view that whenever Allah Most High made mention of one of His names/attributes while directing attention to a particular activity or matter, the implication was that those who pursued an effort in that matter would receive the blessings that are inherent in that particular divine attribute. Hence, when Allah Most High chose to make mention of his name of *al-Rahmān*, *i.e.*, the Compassionate God, when He declared that He taught the blessed *Qur'ān*:

﴿الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ﴾

"The Most Compassionate (God) has taught the Qur'ān."

(Qur'ān, al-Rahman, 55:1-2)

the implication for *Maulānā*, was that whoever studied the *Qur'ān* sufficiently to teach it to others, would continuously receive *Rahmah* (*i.e.*, Compassion and Mercy) from Allah Most High.

Those who devote their entire lives to the continuous recitation of the *Qur'ān*, and to studying it and teaching it to others, have another divine promise of great reward. That promise was conveyed in the very first revelation of the *Qur'ān* that was transmitted by the Angel Gabriel to the Prophet while he was in meditation in a cave high up on a mountain close to Makkah.

Allah, Who is *al-Akram* (*i.e.*, He Who is Most Noble and Generous), commanded that the *Qur'ān* be recited! He did so in the very first word of the very first revelation of the *Qur'ān* that was sent down to *Nabī Muhammad* (صلى الله عليه وسلم) – (repeated in both 1st and 3rd verses):

﴿اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾

> "Recite (or read, and hence study) and your Lord-God is Noblest (Most Bountiful and Generous)."
>
> (Qur'ān, al-'Alaq, 96:3)

The implication of the above is that those who continuously recite the *Qur'ān*, and who devote an effort to study it, and who, having understood even a small part of the Book then teach it to others, would be elevated to a noble status in this world and the next by He Who is Most Bounteous and Generous.

Maulānā Ansārī was a scholar who lived for the *Qur'ān,* and died while still devoted to the mission of reaching the *Qur'ān* out to mankind, hence it is that so many years after his death he still commands such respect, and is held in such high esteem in the world.

The Qur'ān and the Rational Faculty

Allah Most High went on to further declare, after having declared that He taught the *Qur'ān*, that He created mankind, and taught man *al-Bayān.* What this means is that He bestowed on him the rational faculty with a capacity and the technique with which to study, understand, explain, and then to teach what was

acquired, to others:

﴿ خَلَقَ الْإِنسَانَ ۝ عَلَّمَهُ الْبَيَانَ ﴾

"He has created man and bestowed on him articulate thought and speech."

(Qur'ān, al-Rahman, 55:3-4)

The implication of of juxtaposing the first two verses with the third and fourth in this passage of the *Qur'ān*, is that the primary function of the rational faculty is for the study of the revealed scriptures, of which the last is the *Qur'ān,* in order to understand those revealed scriptures and to then explain and teach them to others.

One of the most marvelous examples of the application of the rational faculty to the study and the explanation of the *Qur'ān*, in so far as its guidance is to be applied in this modern age, can be found in *Maulānā's magnum opus*, *The Qur'anic Foundations and Structure of Muslim Society* in two volumes (herein-after referred to as QFSMS – available in English and French from the online bookstore: www.imranhosein.com). While others used their rational faculty for the pursuit of other ends and goals,

Maulānā used his rational faculty almost exclusively for the study and exposition of the *Qur'ān*.

The Qur'ān – the fountain of all Knowledge

The dominant characteristic of *Maulānā's* religious thought was his insistence on recognition of the *Qur'ān* as the fountain of all knowledge. Indeed he held the view that Muslims rose to greatness through the *Qur'ān,* and hence it would only be through the *Qur'ān* that they could ever extricate themselves from the present sorry mess, and rise again to greatness.

He spent his entire life studying the *Qur'ān* and teaching the *Qur'ān* in such wise that he could demonstrate that it was the fountain of all knowledge. When *Maulānā* wrote *The Qur'anic Foundations and Structure of Muslim Society* (QFSMS) he singled out one verse of the *Qur'ān* to be placed at the very beginning of each of the two volumes, and it was a verse which declared of the *Qur'ān* that it *explained and clarified all things*:

﴿ ... وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ
وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴾

"… in as much as We have bestowed from on high upon you, step by step, this divine scripture, *to explain and to clarify all things*, and to provide guidance and grace and glad tidings unto all who accept (the 'truth' in this *Qur'ān*)."

(Qur'ān, al-Nahl, 16:89)

It was precisely because of his recognition of this unique status of the *Qur'ān* that he responded to secularism's epistemological challenge to *revealed knowledge* by deriving from the *Qur'ān* the complete code of life – political, economic, social, religious and spiritual, *etc*. – for the establishment of a happy, stable and successful society. QFSMS was his multi-dimensional response from the *Qur'ān* to the challenge of modern secular godless western thought, and to the godless western model of society which had emerged from that thought.

I recall, as vividly as yesterday's rain, the very first lesson he taught me as a student at Aleemiyah. He taught that we must first use our rational faculty to respond to

the claim of the *Qur'ān* that is the Word of the One God. Either the *Qur'ān* is divinely-revealed 'truth', or it is not! Once we accept the *Qur'ān* as the revealed Word of the One God, we must submit to divinely-revealed 'truth' totally, and without reservations of any kind. Once it is recognized to be divinely-revealed truth, the human mind cannot sit in judgment over such 'truth'. Whether we understand what is in the *Qur'ān* or we do not, whether we are comfortable with what is in the *Qur'ān* or we are not, faith requires that we first submit to *all* that is in the *Qur'ān* – understanding can come later. We cannot accept 'part' of the *Qur'ān* as 'truth', and reject, or reserve our acceptance, of another 'part'.

I learnt from Malcolm X something which could be added to this first lesson, namely, namely, once we recognize 'truth' and accept it, – once we are convinced that it is 'truth', we must proclaim it as 'truth' without regard for consequences. That is the essential *Sunnah* (or way of conduct) of *Nabī Muhammad* (صلى الله عليه وسلم). Had he not proclaimed the 'truth', he would not have had to make *Hijrah* (*i.e.*, to migrate) from his native Makkah to the city of Madīna that was located hundreds of miles away from Makkah.

Methodology

For the first time in human history the world of scholarship was presented with absolute truth in a Book (*i.e.*, the *Qur'ān*), which was divinely-protected and hence immune from any corruption of the text. What methodology can there be for the study of such Absolute Truth?

In consequence of recognition of this status and role of the *Qur'ān* in the world of knowledge as 'absolute truth', and since Allah Most High declared that He *taught* the *Qur'ān*, *Maulānā* recognized that the Book must itself establish the methodology with which it should be studied, and it would be the function of the teacher who was appointed by Allah Most High to teach the Book, to explain that methodology.

Truth did not come to the world for the first time with the *Qur'ān*. The *Qur'ān* has never claimed a monopoly on Truth. Rather Truth came to the world time and again with Prophets of the Lord-God who received divine-revelations from Him. Hence *Maulānā* directed attention to the role of the *Qur'ān* as *al-Furqān* *i.e.*, that which distinguishes 'truth' which was already

revealed, from falsehood, and consequently always sought validation in the *Qur'ān* for whatever was presented as 'truth' in any and every branch of knowledge. This was particularly so for the previous scriptures. Whenever the *Qur'ān* exposed anything in previous scriptures as false, the implication would be that it did not come from the One God. Rather it would be a corruption of that which had previously come as Truth.

The Qur'ān validates the Hadīth

Maulānā's consequent methodology for the pursuit of knowledge was that all knowledge located outside of the *Qur'ān* had to be judged for validity based on conformity and compatibility with absolute 'truth' located in the *Qur'ān*. This included the *Hadīth* of *Nabī Muhammad* (صلى الله عليه وسلم) which was the second most important source of knowledge of Islam. *Maulānā* was unambiguous in his forthright declaration that it was "the function of the *Qur'ān* to sit in judgment over the *Hadīth* and not *vice versa*" (QFSMS, Vol. 1, Introductory Observations, p. xxiv. Published by World Federation of Islamic Missions. Malaysian edition. 2012). Thus, proper methodology for assessing the textual validity of a *Hadīth* required that the effort should commence with the *Qur'ān*, since it is with the

Qur'ān that the textual validity of a *Hadīth* would be assessed. He rejected the other route of commencing the effort with the *Hadīth*, and then approaching the *Qur'ān* in order to assess the textual validity of the *Hadīth.*

Indeed *Maulānā* may have been on the verge of making a very valuable contribution to the vexed subject of the critical textual evaluation of *Āhadīth* of *Nabī Muhammad* (صلى الله عليه وسلم) – a subject that so many scholars of Islam have avoided for so long. He established the foundation in QFSMS for a follow-up book on *Hadīth* that he wanted to produce just before his death. The new contribution to the subject, to which we have already briefly referred above, would have argued that the *Qur'ān* be recognized as *al-Furqān,* and to thus have a priority role as the criterion with which one can evaluate the text of a *Hadīth* – hence his words that – "the *Qur'ān* must sit in judgment over the *Hadīth* and not *vice-versa*".

Instead of the research scholar proceeding from a particular *Hadīth* to look for verses of the *Qur'ān* which validate or invalidate it, *Maulānā* would have argued that the research scholar should commence his effort with the study of the subject from the *Qur'ān*, while using a methodology for the study of the *Qur'ān* that will be

explained in my book on *Methodology Insha' Allah*. Only after the scholar has completed the study of a particular subject in the *Qur'ān*, and has penetrated the *system of meaning* of that subject which brings all the data in the *Qur'ān* on that subject into a harmonious whole *like pearls on a necklace*, should he then embark on a study of all *Āhadīth* on that subject. This method would eventually allow him to add those *Āhadīth* which are harmonious with the *Qur'ān* to the *pearls on the necklace*, and then to identify a fabricated *Āhadīth* when it could not be added to the *necklace of pearls.*

His major work on the *Qur'ān*, the QFSMS, was completed and published in September 1973, and he died about 8 months later. In the months prior to his death he had already engaged in preparatory work on his second major work which would have required him, among many other things, to make a textual assessment of the *Hadīth* literature to determine compatibility with the *Qur'ān*, and hence to identify fabricated *Āhadīth*. He made a reference to the subject of fabricated *Āhadīth* in QFSMS as follows:

"... the Qur'ān is absolutely authentic, while even the best *Hadīth* literature is only relatively authentic – namely,

authentic only in a qualified manner. And, of course, every student of Islam knows all the mischief in the field of *Hadīth* perpetrated by the forces of counter-revolution in the very early period of Muslim history, – a mischief which emerged in the form of sects and schisms, and which forged the Traditions relating to certain aspects of Islamic life and history to an extent that the confusion created thereby has continued to plague the Muslim society up to the present day.

(QFSMS, Volume One, 'Introductory Observations', p. xxviii)

Regrettably he died before he could write even a part of that new book, and this, perhaps, explains serious problems which now confront us.

Now it was quite clear that *Maulānā* rejected at least part of a *Hadīth* recorded in *Sahīh Bukhārī* to the effect that *Nabī Muhammad* (صلى الله عليه وسلم) married a six-year-old child, and consummated the marriage when she was nine. *Maulānā* declared that Aisha (رضي الله عنها) was 17 years of age when that marriage was consummated:

"… a wife like Lady Ayesha, who was a virgin of seventeen at the time of the consummation of marriage …"

(QFSMS, Volume One, 'Introductory Observations',

p. xxxviii.)

It seems quite strange indeed that we do not know from the above statement whether he also rejected the even more dangerous part of the *Hadīth* which declared that the blessed Prophet married her before she reached the age of puberty (*i.e.*, the Hadith says that she was just a six-year-old child). Also, surprisingly, and alarmingly so, *Maulānā* did not explain how he arrived at an age of consummation of the marriage which contradicted the text of the *Hadīth* in *Sahīh Bukhārī*.

However, since he rejected the declaration of the *Hadīth* of *Sahīh Bukhārī* concerning the age of Aisha at the time of the consummation of her marriage with *Nabī Muhammad* (صلى الله عليه وسلم), the entirely reasonable conclusion could follow that he considered at least that part of a *Sahīh Hadīth* to be false, and hence fabricated.

The normal and time-tested method by which a *Hadīth* is recognized as 'weak' is through the examination of the *Isnād,* or chain of narrators. There is absolutely no evidence whatsoever which even suggests that *Isnād* had anything to do with his rejection of a part of this *Sahīh Hadīth*. The other two possibilities are that he may have used the *Qur'ān* to judge the *Hadīth*, or that he

calculated her age at the time of consummation of the marriage based on data located in other *Āhadīth* and in the *Sīrah* or life of *Nabī Muhammad* (صلى الله عليه وسلم).

It nevertheless remains a matter of profound regret that *Maulānā* simply made mention of her age at the time of consummation of the marriage to have been seventeen, without offering any evidence or argument to support his rejection of the age given in a *Hadīth* recorded in *Sahīh Bukhārī.*

We have, ourselves, used *Maulānā's* methodology of *using the Qur'ān to sit in judgment over the Hadīth*, to demonstrate that the *Hadīth* in *Sahīh Bukhārī* concerning the age of marriage with Aisha (رضي الله عنها) is in manifest conflict with the *Qur'ān,* and based on that conflict we have no hesitation in recognizing it to be false and fabricated. (See Chapter Five in my book on *Methodology for Study of the Qur'ān*)

There was conflict with the *Qur'ān* in another *Hadīth* as well, recorded in *Sahīh Bukhārī,* which declared that the punishment of *Rajm* (*i.e.*, stoning to death) for adultery committed by a married person, *used to be in the Qur'ān once upon a time, but was now no longer in the Qur'ān*. *Maulānā* declared this to be false (see section of

Naskh below). However, when he dealt in QFSMS with the subject of punishment for adultery and fornication, he simply made mention of the punishment prescribed in *Sūrah al-Nūr* (verses 2-3) of the *Qur'ān* of 'public flogging' with one hundred stripes and, strangely so, chose to remain silent on the *Hadīth* of *Sahīh Bukhārī* which prescribed the punishment of *Rajm* for the married person who engages in adultery.

Yet it is quite clear from another statement on the subject in QFSMS that he recognized a conflict between the *Hadīth* and the *Qur'ān* on the subject of punishment for adultery, and that he consequently rejected the *Hadīth:*

> "Viewing the Qur'anic punishments in the light of ethics, the punishments relating to fornication, adultery and homosexuality are reformative in the sense that they imply the spiritual purification of the offenders; the punishments prescribed for theft, robbery and treason are of deterrent character; and the punishment in respect of murder is based on retribution which is tempered with mercy (2:178)."
>
> (QFSMS, Vol. 1, p 336.)

Flogging is *reformatory* punishment, while *Rajm,* or stoning to death, is clearly *deterrent* punishment. A

person who has been 'stoned to death' cannot be *reformed*. *Maulānā* declared the punishment for adultery in Islam to be *reformatory*, hence it implies that he rejected *Rajm* as the punishment in Islam for adultery (in case the adulterer is married).

While we must be eternally grateful to *Maulānā* for having provided this very important opinion of rejection of the *Hadīth* in *Sahīh Bukhārī* on the punishment of *Rajm* for adultery in Islam, while upholding the punishment established in the *Qur'ān*, we will forever regret that this very important opinion was strangely derived by implication, rather than through a direct statement on the subject from him.

Naskh – cancellation or abrogation of divine revelation

Maulānā rejected anything which compromised the integrity of the *Qur'ān*, and hence he rejected the application, within the *Qur'ān*, of any *Naskh* (*i.e.*, cancellation or abrogation of any *Āyah* or divinely-revealed verse).

I was sitting in the classroom attending a class of *Tafsīr* (*i.e.*, explanation of the *Qur'ān*) when the teacher

quoted the *Hadīth* concerning a 'forgotten' verse of *Rajm* (*i.e.*, stoning to death) that *used to be in the Qur'ān once upon a time.* I was quite disturbed to listen to what appeared to me to be total nonsense, and so I went to *Maulānā* at the end of the class to seek a clarification from him on the subject of the integrity of the *Qur'ān*. "Is it true", I asked, "that there are verses which used to be in the *Qur'ān* once upon a time, and are now forgotten?" His response to me was to deny such a possibility, and hence to reject the *Hadīth* about a forgotten verse that *used to be in the Qur'ān.* He declared such a *Hadīth* to be a fabrication; and in doing so he upheld the integrity of the *Qur'ān*. His view was that no verse of the *Qur'ān* was ever cancelled, abrogated or forgotten, and that the verse of the *Qur'ān* in *Sūrah al-Baqarah* on the subject of *Naskh* (*i.e.,* cancelation or abrogation of divine revelation) referred to cancellation of previously revealed laws in previous scriptures, and did not imply that any verse of the *Qur'ān* was ever abrogated, cancelled or forgotten:

﴿مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ
مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"Any (Divinely-revealed) verse or message which We cancel, abrogate, or cause to be forgotten, We replace with a better or a similar one. Do you not know that Allah has the power over all things?"

(Qur'ān, al-Baqarah, 2:106)

Here is the *Hadīth* in *Sahīh Bukhārī* which recorded what we were asked to believe were the words of 'Umar ibn al-Khattāb (رضي الله عنه) who is reported to have said that when the *Qur'ān* was revealed there was a verse in it on *Rajm* (*i.e.*, stoning to death as punishment for adultery). Since the verse is no longer in the *Qur'ān,* the implication, for those who accept that verses of the *Qur'ān* can be abrogated, would be that Allah Most High either cancelled the verse, or caused it to be forgotten:

﴿ ...وَأَنْزَلَ عَلَيْهِ الْكِتَابَ فَكَانَ مِمَّا أَنْزَلَ اللَّهُ
آيَةُ الرَّجْمِ، فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا... ﴾

"... and the book (*i.e.*, the *Qur'ān*) was revealed to him, and amongst that which Allah sent down was a verse on *Rajm* (*i.e.*, the punishment of stoning to death for adultery), so we recited (the verse), and we understood it, and we applied it ..."

(Bukhārī, Hadīth Number 6829)

If Allah Most High cancelled the verse, or caused it to be forgotten, then why did 'Umar (رضي الله عنه) attempt to restore it? Did he have the authority to do so?

Maulānā pointed out, correctly so, that it would have been the function of the divinely-appointed teacher of the *Qur'ān* to declare that a verse of the *Qur'ān* was cancelled, abrogated or forgotten, but *Nabī Muhammad* (صلى الله عليه وسلم) never did such a thing, and no one has the authority to do such a thing other than the divinely-appointed teacher of the *Qur'ān.*

The truth is that *Naskh* (*i.e.*, cancellation/abrogation of an *Āyah* or verse, or causing an *Āyah* to be forgotten) did not apply internally to verses of the *Qur'ān*, but, rather, externally to certain previous divine revelations. Here are examples of precisely such cancellations:

- Cancellation (for the followers of *Nabī Muhammad* صلى الله عليه وسلم) of Jerusalem as the *Qiblah* or direction to be faced in prayer, and replacement with the *Ka'aba* in Makkah as the new *Qiblah;*

- Cancellation (for the followers of *Nabī Muhammad* صلى الله عليه وسلم) of the previous law of fasting in the Torah

which prohibited eating, drinking and sexual relations in the nights of fasting, with a new law which permitted such;

- Cancellation of the law of punishment for adultery in the Torah of *Rajm* or stoning to death, and replacement of *Rajm* with a new law of public flogging;

- Cancellation of the freedom for a man to have as many wives as he wished in previous law as practiced by Prophets such as *Nabī Dāūd* (David) and *Nabī Sulaimān* (Solomon عليهم السلام), and replacement with a new law restricting or limiting the number of wives to four;

- Cancellation of the spiritual retreat (known in the Qur'an as *I'tikāf*) being performed in lonely places far from the madding crowd, and replacement with a new law which required that *I'tikāf* must now be performed in the *Masjid;*

- Cancellation of permission (for those who follow *Nabī Muhammad* صلى الله عليه وسلم) to consume alcoholic drinks.

This response to my question set *Maulānā* apart as a unique scholar in a world of Islamic scholarship which almost universally held that some verses of the *Qur'ān* cancelled other verses, and hence that some verses of the *Qur'ān* (such as an alleged verse on *Rajm*) used to be in the *Qur'ān once upon a time, but are now forgotten*. One had to be a scholar of incredible courage and intellectual

integrity to so challenge and defy almost an entire world of Islamic scholarship. Our readers are surely familiar with the pathetic refrain – how can one scholar be correct and all the rest wrong? Here was an example of one scholar who was correct, when most of the rest of his contemporaries in the world of Islamic scholarship were wrong.

The problem that we must now address is: why is there no mention of this admirable and entirely correct view on *Naskh* in the QFSMS which is his *magnum opus* on the *Qur'ān*? Why is the QFSMS silent on the subject of *Naskh*? It will forever remain a matter of profound sadness that *Maulānā* chose not to present in QFSMS, or in any other written record or public lecture, the view of *Naskh* which he disclosed to me on that fateful day. Is there any explanation for this enigma?

What Allah causes to be forgotten!

Although *Maulānā* made no mention of it when he answered me on that memorable day, we may add for the benefit of readers, that only 'part' of that which was sent down by Allah Most High on *Nabī Muhammad* (صلى الله عليه وسلم) constituted revelations of the *Qur'ān*. There

was much that was sent down on him which did not form part of the *Qur'ān*. Muslims are well aware, for example, that there are many *Ahādīth* which contain the direct speech of Allah Most High, and are known as *Hadīth al-Qudsī,* which do not form part of the *Qur'ān*. It is with reference to such divine inspiration sent to mankind, including Prophets of Allah, and to *Nabī Muhammad* (صلى الله عليه وسلم) himself, that the *Qur'ān* has revealed that Allah can cause such a person to forget whatever Allah *chooses to have forgotten*:

﴿سَنُقْرِؤُكَ فَلَا تَنسَى ۝ إِلَّا مَا شَاء اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى﴾

"We shall teach you, and you will not forget [anything of what you are taught], (87:6)

"Save what Allah may will [you to forget] – for, verily, He [alone] knows all that is open to [man's] perception as well as all that is hidden [from it]."

(Qur'ān, al-'Ala, 87:6-7)

This 'forgetting' does not at all apply to the revelation of verses of the *Qur'ān*.

The *Qur'ān* has, in fact, recorded an event in which Allah did cause the Prophet (صلى الله عليه وسلم) to forget an item of knowledge that was sent down to Him through Angel Gabriel, but which did not form part of the Holy Book. The reader can find it in the commentary to *Sūrah al-Kahf, 18:23-4.*

It is possible that Allah first teaches something to a special servant of his, such as a Prophet, and then causes that knowledge to be forgotten, because, in His wisdom, He wants that knowledge to be subsequently presented in a new form appropriate to a new stage in the historical process. And Allah Knows best!

Gog and Magog

It was in the early 90's when I was still based in New York, that I arrived at an interpretation of a crucially important verse of the *Qur'ān* concerning the identity of Gog and Magog, and I was quietly confident that my interpretation was correct. But since I could not find any other scholar who had interpreted the verse the way that I did, I found myself in a unique and precarious position. My view was that the *Qur'ān* referred to *Jerusalem* when it declared, in Verses 95 and 96 of *Sūrah al-Anbiyāh*, that

Allah Most High had destroyed a 'town', had expelled its people, and had banned their return (to the town to reclaim it as their own) until Gog and Magog were released, and they had spread out in all directions, or descended from every height:

﴿وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ۝ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ﴾

> "We have prohibited the return of a people to a town which we have destroyed, (21:95)
>
> Until Gog and Magog are released, and they spread out in all directions (or descend from every height)."
>
> (Qur'ān, al-Anbiyāh, 21:95-6)

This interpretation of the *Qur'ān,* in which I identified the 'town' as Jerusalem, allowed me to go on to recognize the presence of Gog and Magog in the Judeo-Christian Zionist alliance in modern western civilization, since they were the ones responsible for bringing the Jews back to Jerusalem to reclaim it as their own some 2000 years after Allah had expelled them from that town and

had banned such return.

It was only after I had interpreted the 'town' as Jerusalem, was the road opened for me to write my best-selling book entitled *'Jerusalem in the Qur'ān'*.

A few months after I had identified the 'town' as Jerusalem, I picked up a booklet from the books of *Maulānā's* personal library which had been gifted to me after I married his daughter. It was written by Ebrahīm Ahmad Bāwāny, a Pakistani businessman (رحمه الله), and was entitled 'Gog Magog and the State of Israel'. I was absolutely astonished to find at the very beginning of the booklet that Bāwāny had not only quoted the two verses of *Sūrah al-Anbiyāh* which made mention of Gog and Magog, but had also identified the 'town' as Jerusalem. Bāwāny went on to explain in the Preface to the booklet that he was indebted to the Islamic scholar, *Maulānā* Dr. Muhammad Fazlur Rahmān Ansārī, who not only explained the subject of Gog and Magog to him, but also, and of crucial importance to us, he identified the 'town' in *Sūrah al-Anbiyāh: 95-96*, as Jerusalem.

Commenting on the two verses of *Sūrah al-Anbiyāh'* and to the 'town', Bāwāny declared as follows: "we firmly believe (and for which we have advanced solid arguments in the

following pages) that this Ayah refers in particular to the city of Jerusalem ...” (p. 2). He went on to declare: “Thus the Ayah of the Holy Qur’ān (*i.e.* al-Anbiyāh’: 95-96), beyond doubt, relates to the establishment of the State of Israel by the connivance and support of the powers of Gog and Magog.” (p. 3). He also acknowledged his debt to *Maulānā* Muhammad Fazlur Rahman Ansari, “whose interpretation and explanation of the Ayāt relating to the return of the people to the city which was destroyed, referred to in the preceding pages, inspired me to make research and to write on the subject” (p. iii).

The booklet was published in August 1967 by the Begum Aisha Bāwāny *Wakf* in Karachi, Pakistan, and so *Maulānā* must have arrived at the interpretation of the ‘town’ as Jerusalem, a few decades before I did. We do not know how he arrived at his interpretation, but we can assume that it was his methodology for the study of the *Qur’ān* which delivered this astonishing fruit to him.

Since he (correctly) identified the ‘town’ as Jerusalem, the implication must be that *Maulānā* had also easily identified the presence of Gog and Magog in the Judeo-Christian Zionist alliance in the modern world, and was thus well-placed to pioneer Islamic eschatology as a new branch of knowledge in Islam. It will forever

remain an agonizing mystery why he chose not to do so.

I remained his student for seven years, and it may perhaps be true to say that he had a high regard for me as his student. It remains an enigma that even though *Maulānā* clearly had the knowledge to do so, never during my seven years with him did he ever attempt to teach and explain to me, or to any of his other students, the subjects of *Dajjāl* and of Gog and Magog in *Ākhir al-Zamān* (*i.e.*, the last age). I am left to wonder in amazement and disbelief whether he deliberately maintained that silence since his plan was for someone other than himself to pioneer Islamic eschatology.

The mystery that is evident in *Maulānā's* silence on the subject of Gog and Magog finds an uncanny echo in the even more mysterious silence of the poet-philosopher, Dr. Muhammad Iqbal, who responded to the Bolshevik revolution of 1917 and the subsequent European crusader conquest of Jerusalem one month later, with an amazing couplet of Urdu poetry in which he declared that Gog and Magog had been released:

کھل گئے یاجوج اور ماجوج کے لشکر تمام

چشم مُسلم دیکھ لے تفسیر حرف ینسلون

Khul gayay Yajooj aur Majooj kay lashkar tamam

Chashmay Muslim dekh lay tafseer-e harf-e-yansiloon.

"Set loose are all the hordes of Gog and Magog; To the Muslim eye manifest is the meaning of the word *Yansilūn*", (*i.e. the two verses of the Qur'ān, al-Anbiyāh'*, 21: 95-6, which end with the word *'Yansilūn'*).

[Bang-e-Dara – Zarifana: 23]

Having made this amazing statement in Urdu poetry confirming that Gog and Magog had been released, and having linked the event of the British liberation of Jerusalem (for the Jews) with the release of Gog and Magog, Iqbal then proceeded to maintain a mysterious total silence on the subject for the rest of his life. He never wrote or spoke a single word on the subject subsequent to that amazingly accurate penetration of the verses of the *Qur'ān* concerning the release of Gog and Magog into the world.

This mysterious silence on the subject of Gog and Magog from the world of Islamic scholarship cannot continue for much longer since it appears that the world

is now poised on the brink of another world war. In the same way that the First World War was used to bring down the curtain on the Islamic Caliphate, so too it appears that this coming world war will bring down the curtain on the *Hajj* or pilgrimage to the *Ka'aba* in Makkah. When that happens, it would no longer be possible for any Muslim to remain in a state of denial concerning the release of Gog and Magog in the world since the Prophet prophesied, in a *Hadīth* recorded in *Sahīh Bukhārī*, that:

لَيُحَجَّنَّ الْبَيْتُ وَلَيُعْتَمَرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ

> "People would continue to perform the *Hajj* and *'Umrah* even after Gog and Magog have been released."

But then he went on to declare:

لاَ تَقُومُ السَّاعَةُ حَتَّى لاَ يُحَجَّ الْبَيْتُ

> "The Last Hour would not come before the *Hajj* no longer takes place."
>
> (Sahīh Bukhārī)

The Imperative of Islamic Spirituality

Maulānā Ansārī identified himself as a *Sufi* Shaikh in the *Aleemiyah-Qaderiyyah* Spiritual Order. His spiritual mentor, *Maulānā* Muhammad 'Abdul 'Aleem al-Siddiqui, was also a *Sufi* Shaikh in several *Sufi* Spiritual Orders. (I also identified myself with Sufism all my life until I found that I could not pursue my humble efforts in Islamic eschatology if I had to defend *Sufi* religious beliefs and practices which were not clearly based on the *Qur'ān* and *Sunnah,* or way of life of the Prophet صلى الله عليه وسلم).

Maulānā Ansārī recognized Sufism or *Tasawwuf* to be the very heart of the religion of Islam, but he preferred the term *al-Ihsān*, used in the *Hadīth*, for the spiritual quest, and the same *Hadīth* clearly depicted 'internal vision' to be the very heart of *al-Ihsān.* Hence the heart of Sufism was 'internal vision':

> In Islamic terminology the term that emerges for the religious quest is *al-Ihsān*, as laid explicitly in Bukhāri's Sahīh: "… he (the enquirer) asked: 'What is *al-Ihsān?* (To that) he (the Holy Prophet) replied: 'It is to pursue the System of Obedience to Allah as if you are seeing Him (*i.e.*, with the inner vision of 'Divine Presence'); but if it is not

> possible for you to see Him (inside your consciousness), then (this reality should remain thoroughly in your mind that) He is seeing you'." (Qur'anic Foundations, Vol. 1, p. 140)

The goal or objective of the spiritual quest in Islam is *al-Basīrah* which becomes possible when the rational faculty is enriched by internal intuitive spiritual insight. That insight, in turn, becomes possible when Allah Most High bestows *Nūr* or light, to the heart of the believer.

The *Qur'ān* refers to *al-Basīrah* in the following verse:

﴿قُلْ هَـٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا۠ مِنَ الْمُشْرِكِينَ﴾

> Say [O Prophet]: "This is my way: *Resting upon conscious insight accessible to reason,* I am calling [you all] unto Allah - I and they who follow me." And [say:] "Limitless is Allah in His glory; and I am not one of those who ascribe divinity to aught beside Him!"
>
> (Qur'ān, Yūsuf, 12:108)

The above is Muhammad Asad's translation of the verse. *Maulānā* Ansari translates the verse slightly differently:

> Say (O Muhammad!): This is my way: I do invite unto Allah, – *on evidence as clear as seeing with one's eyes*, – I and whoever follows me (practically). Glory to Allah! And I am not of those who join Gods with Allah". (Yūsuf, 12:108)
>
> (Qur'anic Foundations, Vol. 1 p 139-40)

Basīrah is thus something which is so evident, or is presented in such a way that it can be perceived 'as plain as daylight'. The *Sufi* is thus someone who develops the capacity to present the 'truth' with *Basīrah,* or in such a manner that it would be as plain as daylight that it is 'truth'. People who develop that capacity are referred to in the *Qur'ān* as *Ulul absār*, or the people of *Basar. Nabī Ibrāhīm* (Abraham), *Nabī Ishāq* (Isaac) and *Nabī Y'aqūb* (Jacob) (عليهم السلام) are described as people of *Absār.* The Sufis are those who are described in the *Qur'ān* as *Ulul absār* or people with (spiritual) insight who see with both the external and the internal eyes:

﴿وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ أُوْلِي
الْأَيْدِي وَالْأَبْصَارِ﴾

"And call to mind Our servants Abraham and Isaac and Jacob, [all of them] endowed with inner strength and inner vision."

(Qur'ān, Sād, 38:45)

The *Qur'ān* invited mankind to ponder and reflect with 'internal insight' upon the fate of those who followed earlier revelation and who not only rejected the *Qur'ān* and *Nabī Muhammad* (صلى الله عليه وسلم), but also waged war on Islam. They paid a price for their hostility:

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ مِن دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنتُمْ أَن
يَخْرُجُوا وَظَنُّوا أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ اللَّهِ
فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي

قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ
وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ ﴾

"He it is who turned out of their homes, at the time of [their] first gathering [for war], such of the followers of earlier revelation as were bent on denying the truth. You did not think [O believers] that they would depart [without resistance] – just as they thought that their strongholds would protect them against Allah: but Allah came upon them in a manner which they had not expected, and cast terror into their hearts; [and thus] they destroyed their homes by their own hands as well as the hands of the believers; learn a lesson, then, O you who are endowed with insight!"

(Qur'ān, al-Hashr, 59:2)

The *Qur'ān* again referred to *Basīrah* (in the sense of gaining insight) in an enigmatic verse in which a mysterious *Sāmirī* (that is his name) explained to *Nabī Mūsa* (Moses عليه السلام) his reason for forging a golden calf, and then getting the Israelites to worship it:

﴿قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي﴾

He answered: "I have gained insight into something which they were unable to see (i.e., with the internal eye): and so I took hold of a handful of the Apostle's teachings and cast it away: for thus has my mind prompted me [to act]."

(Qur'ān, Tā Hā, 20:96)

In another verse the *Qur'ān* used the word *Basīrah* in the sense of that which provokes someone to gain insight:

﴿قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَـؤُلاء إِلاَّ رَبُّ السَّمَاوَاتِ وَالأَرْضِ بَصَآئِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَونُ مَثْبُورًا﴾

Answered [Moses]: "You know well that none but the Lord-God of the heavens and the earth has bestowed these [miraculous signs] from on high, as a means of [provoking] insight [for you]; and, verily, O Pharaoh, [since you have

chosen to reject them;] I think that you art utterly lost!"

(Qur'ān, al-Isrā, 17:102)

But the *Qur'ān* also uses the word *Basīrah* for actual physical vision, as in the following verse where Yūsuf (عليه السلام) asked his brothers to place his shirt over his blind father's eyes, and this would restore his vision:

﴿اذْهَبُواْ بِقَمِيصِي هَـذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾

"[And now] go and take this tunic of mine and lay it over my father's face, and he will recover his sight. And thereupon come [back] to me with all your family."

(Qur'ān, Yūsuf, 12:93)

In the verses below, the *Qur'ān* refers to both internal and external sight at the same time:

﴿قُلْ هَلْ يَسْتَوِي الأَعْمَى وَالْبَصِيرُ أَفَلاَ تَتَفَكَّرُونَ﴾

Say: "Can the blind and the seeing be deemed equal? Will you not, then, take thought?"

(Qur'ān, al-An'ām, 6:50)

﴿قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا﴾

[And so, on Resurrection Day, the sinner] will ask: "O my Lord-God! Why have You raised me up blind, whereas [on earth] I was endowed with sight?"

(Qur'ān, Tā Hā, 20:125)

Our conclusion is that the *Qur'ān* has used the term *Basīrah* to mean both external and internal sight; and since the *Qur'ān* goes on in the verses below to describe the totality of divine revelation as *Basāir,* which is the plural of *Basīrah,* the implication is that one of the primary functions of Islamic spirituality is to deliver the internal intuitive spiritual insight which, in conjunction with the rational faculty, delivers that capacity with which a believer can penetrate and understand the *Qur'ān*:

﴿قَدْ جَاءكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ
فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَاْ عَلَيْكُم
بِحَفِيظٍ﴾

Means of insight have now come unto you from your Lord-God [through this divine writ]. Whoever, therefore, chooses to see, does so for his own good; and whoever chooses to remain blind, does so to his own hurt. And [say unto the blind of heart]: "I am not your keeper."

(Qur'ān, al-An'ām, 6:104)

﴿وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُواْ لَوْلاَ اجْتَبَيْتَهَا قُلْ
إِنَّمَا أَتَّبِعُ مَا يُوحَى إِلَيَّ مِن رَّبِّي هَـذَا بَصَآئِرُ
مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

And yet, when you [O Prophet] do not produce any miracle for them, some [people] say, "Why do you not seek to obtain it [from Allah]? Say: "I only follow whatever is being revealed to me by my Lord-God: this [revelation] is a means of insight from your Lord-God, and a guidance and grace unto people who will believe.

(Qur'ān, al-'Arāf, 7:203)

What is the precise role that *Basīrah* plays in the study of the *Qur'ān*, and hence how important is Sufism/*Tasawwuf*/*al-Ihsān* for the study of the *Qur'ān* and for penetrating the greatest of all *Fitnah*, *i.e.*, the *Fitnah* of *Dajjāl*? *Maulānā's* response was to quote the *Hadīth* in which the blessed Prophet (صلى الله عليه وسلم) warned as follows:

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

"Fear the *Firāsah* (or wisdom that comes from that spiritual insight) of the one who has faith, for he surely sees with Allah's Light."

(Narrated by Abū Saīd al-Khudrī and recorded in Tirmīdhi's Jāmi', Hadīth number 3419. Book of Tafsīr al-Qur'ān).

The specific role that *Basīrah* plays in delivering the *Firāsah* with which to penetrate the *Qur'ān* and to thus respond to *Dajjāl,* is located in *Maulānā's* methodology for the study of the *Qur'ān*. Having directed attention to the supreme epistemological importance of *al-Ihsān* and the *Basīrah* and *Firāsah* which it delivers, and disposed of all challenges to the status and integrity of the *Qur'ān*,

Maulānā was able to deliver his greatest contribution to Islamic thought, *i.e.*, methodology for the study of the *Qur'ān*, and we have written a book to explain that methodology in as comprehensive a way as is possible. *Basīrah* plays a very important role in that methodology.

A Spiritual Bond with *Nabī Muhammad* (صلى الله عليه وسلم)

Maulānā spent a great deal of time explaining that *Nabī Muhammad* (صلى الله عليه وسلم) was not a postman whose function was simply to deliver the package of Islam and then to say goodbye and go on his way. Rather, he has an abiding role to play in the lives of believers, even after he died and left this world. The proof of this is to be found in the *Qur'ān* where all Muslims, for all times to come, are ordered to send salutations and greetings of peace on him, even after he is no longer in this world:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

"Lo! Allah and His angels shower blessings on the Prophet. O

ye who believe! Ask blessings on him and salute him with a worthy salutation."

(Qur'ān, al-Ahzāb, 33:56)

The very clear implication of the above is that *Nabī Muhammad* (صلى الله عليه وسلم) is alive in another world, and that he receives the salutations sent to him by the believers. But it has always been the belief of those who follow the religion of *Nabī Ibrāhīm* (Abraham عليه السلام), that there is life beyond death. If the Prophet (صلى الله عليه وسلم) is alive in another world, and we are commanded to send salutations on him which he receives, then it is possible that he has abiding roles to play in the religious life of a believer even after his death and departure from this world. Does the *Qur'ān* offer any guidance on this subject?

The *Qur'ān* does speak about the role and mission of the Prophet (صلى الله عليه وسلم) in communicating the divine guidance and revelations to a non-Jewish people (*i.e.*, the Arabs) who were hitherto living in manifest error, in purifying them, and in teaching them the Book (*i.e.*, the revealed scripture) and wisdom. But then it went on to speak of a people who would come at a later time, who have as yet no contact with the Prophet (صلى الله عليه وسلم), for

whom he will also perform the same role and function:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ
۝ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ
الْحَكِيمُ﴾

"He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest, (62:2)

"Along with others of them who have not yet joined them. He is the Mighty, the Wise."

(Qur'ān, al-Jumu'āh, 62:2-3)

There are two amazing implications which emerge from the above verses of the *Qur'ān.* The first is that, by divine planning, no one can by-pass either the *Qur'ān* or *Nabī Muhammad* (صلى الله عليه وسلم) and yet penetrate 'truth'

in its totality (*i.e.*, the complete truth that is accessible to human beings). And it is for this reason that the *Qur'ān* has no direct mention in it of *Dajjāl*. It is by divine wisdom that the world has only one means of acquiring comprehensive knowledge of *Dajjāl*, and that is from the *Āhadīth* of the *Nabī Muhammad* (صلى الله عليه وسلم). It is only through the *Āhadīth* on *Dajjāl* that we can recognize and identify the references to *Dajjāl* in the *Qur'ān*.

The second implication is that Islamic scholarship (among others) in *Ākhir al-Zamān* (*i.e.*, the End-time) is destined to receive from *Nabī Muhammad* (صلى الله عليه وسلم), something of what those who lived at his time also received from him. Perhaps this is one of the reasons why he spoke about the End-time Muslims in the way that he did:

مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لاَ يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ

"My *Ummah* (*i.e.*, community) is like the rain. I do not know which (shower) is better – the first or the last."

(Jāmi' al-Tirmidhī)

We do not claim that scholars will be the only ones who might qualify to be amongst such people, however since the Prophet (صلى الله عليه وسلم) declared that the *Ulamā* (*i.e.*, scholars) are "inheritors of the Prophets" (inheriting a special role in post-prophetic history and a status appropriate to that role), the implication is that they must be included amongst those who will have that special End-time blessing.

Rejection of Sectarianism

In the Pakistan in which *Maulānā* lived there were two major sects, *Deobandis* and *Brelvis,* who were locked in mortal and foolish sectarian combat with each other. Then there was the *Ahl al-Hadīth* sect, the *Wahhabis*, as well as *Tablīgh Jamaat*, and finally there were several groups within the Shia sect. He rejected all sects and refused to be identified with any of them, while steadfastly upholding the imperative of Muslim unity based on fidelity and adherence to the *Qur'ān* and, to the extent that it was in harmony with the *Qur'ān*, the *Hadīth* as well.

He did identify himself as *Sunni,* but he did not recognize *Sunni* Islam as a sect. Rather, the term *Sunni*

was coined in order that the main body of Muslims might respond to Shia sectarianism. He chose *dynamic orthodoxy* as the only road to salvation for the world of Islam:

> In the dynamic orthodoxy that has thus emerged lies, in the belief of the present writer, the salvation of Muslims and of humanity at large. (QFSMS, Vol. 1, p. XXII)

It must have taken an immense amount of courage for him to publicly declare, as he did on countless occasions: "I am not *Deobandi,* and I am not *Brelvi*, and I am not *Ahles Hadīth*, and I am not *Wahhabi.* I am Muslim!" The consequence was that all the sects rejected him, and he was left all alone in Pakistan to preach and to teach only those who would listen to him. Those, on the other hand, who brandished their *Deobandi* and *Brelvi* swords with relish, were adored by the masses.

Maulānā rejected all divisions in the House of Islam based on *Āhadīth*, and was thus quite forthright in his rejection of the emergence of a Shia sect based on beliefs which largely depended on *Āhadīth* rather than the *Qur'ān*. For example, the main Shia belief which separated them from the rest of the Muslims, is the belief in the *Imamate*. They believe that Allah Most High designated the *Ahl al-Bayt, i.e.*, the House of Muhammad

(صلى الله عليه وسلم) to succeed him in leadership of the community of Muslims. The first such successor was 'Alī (رضي الله عنه), and they believe that his succession was personally announced by the Prophet (صلى الله عليه وسلم) himself. They therefore believe, with considerable pain and anger, that the over-whelming majority of Muslims chose, mysteriously so, to reject the appointment of 'Alī (رضي الله عنه) that was made personally by the Prophet himself. As a consequence they rejected Abu Bakr, 'Umar and Uthmān (رضي الله عنه), who succeeded *Nabī Muhammad* (صلى الله عليه وسلم) as the leaders, one after the other, as the leaders of the Muslim community. They were accused of being usurpers.

Maulānā's view was that the belief-system of Islam had to come from the *Qur'ān*: "… that it is not the function of the *Hadīth* literature – however valuable its role otherwise, but only of the Qur'ān, to lay down the constitutive factors of the Islamic Creed" (QFSMS, Vol. 1, p. xxvi). The belief in the *Imamate* was based entirely on alleged *Āhadīth* and could not be established from the *Āyāt Muhkamāt* of the *Qur'ān*. Hence it could not be admitted as part of the system of beliefs in Islam; rather, its claim to be a part of that belief-system had to be rejected.

However *Maulānā* never considered the *Shia* to be outside of the House of Islam; rather, they were Muslims. In this matter of relationship with the *Shia,* he followed the way of his teacher and spiritual master, *Maulānā* Abdul Aleem Siddiqui (رحمه الله), who maintained friendly ties with the Shia despite his rejection of their *Imamate* theory.

A rare moment in time is gone – a golden opportunity is perhaps lost!

There are those who might question my right to disclose in this essay such views of *Maulānā* which he chose not to speak about in his public lectures, nor to record in his writings. My response is that I not only have the right to do so, but that I am honored to do so. It seems to me that *Maulānā* may have believed that he lived his life before his time in history had come, and hence that he was a scholar before his age. I am honored to be among those chosen to fulfill the humble role of transmitting his thought to the world of Islamic scholarship so many years after his death. However my voice is insignificant, and I fear that unless there are other voices as well, I may have little success in transmitting such a powerful message to the world of Islamic scholarship.

I must also confess my view that *Maulānā* may have chosen to remain silent on these pivotally important issues of Islamic scholarship because of fear that disclosure might have resulted in such condemnation and such universal attacks on his scholarship by his peers, the scholars of Islam, as could have resulted in the total destruction of his profile and status as a highly-respected leading scholar of Islam of his age.

If this was the reason for his silence, then I must enter into the record my contrary view. I have no doubt whatsoever that if he had made his views public and had argued his viewpoint, that Allah Most High would have protected him, and he might just have succeeded in provoking a glorious revolution in Islamic scholarship. He did not do so, and chose instead to be either silent or to express his views in a manner that was not easily discernible. The result is that we still live with the present sorry and miserable plight of that world of Islamic scholarship. More than forty years ago *Maulānā* wrote about the miserable plight of Islamic scholarship in his age:

> As matters stand in the Muslim world today, it is the decline of religious leadership from the Islamic standard in a serious measure that constitutes a major cause of its inability with regard to

its emergence from the abyss into which it has been descending since some time. (QFSMS, Vol. 1, p. 151, fn. 153)

As matters stand in respect of the Muslim religious leadership of the present day, neither those who are popularly known as Sufis, nor those who have become anti-Tasawwuf, and neither the political agitators among the *'Ulamā,* nor the professional preachers and writers among them, seem to possess any chances of achieving success in defeating the forces of evil that sway the world. (QFSMS, Vol. 1, p. 361)

Forty years later, as this brief essay is being published for the first time, the state of the world of Islamic scholarship is even worse than it was in his time.

Index

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